

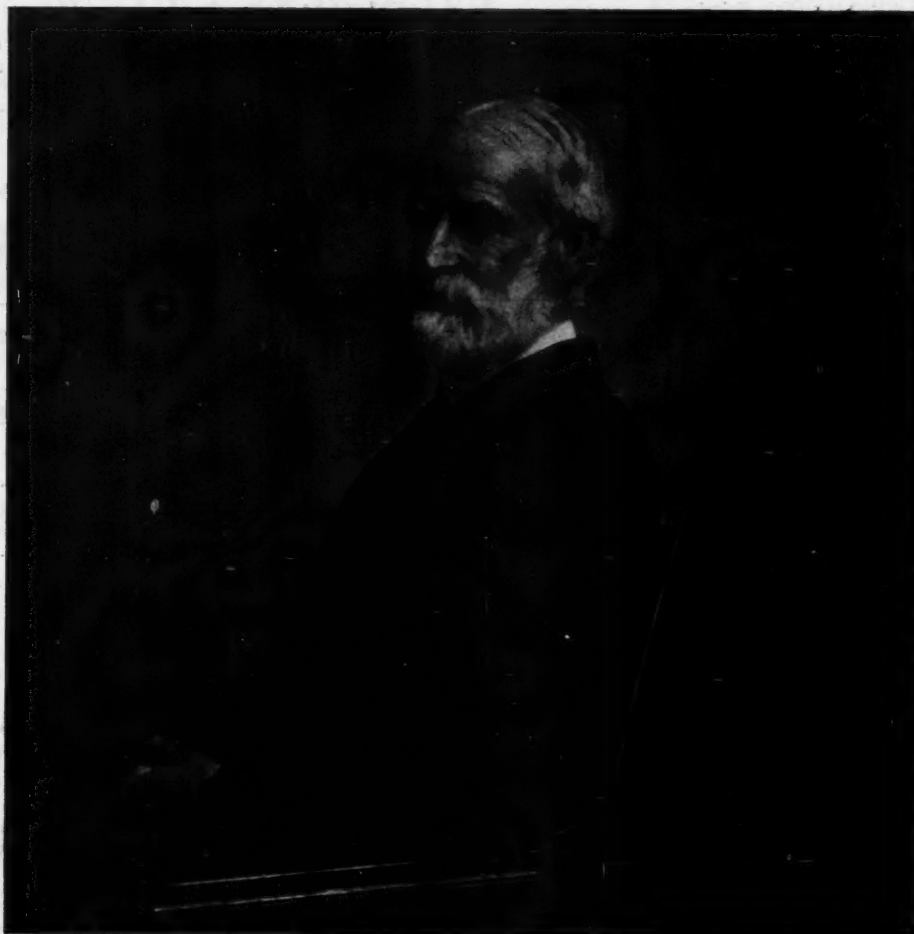
The Tragedy of Success, John E. McFadyen
Professor Nash's Appreciation of President McLean

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

26 March 1904

Number 13



REV. JOHN K. McLEAN, D. D.

Whose seventieth birthday will be celebrated next week on the Pacific Coast

New York

The Pilgrim Press
BOSTON

Chicago

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 27, Sunday. *Gethsemane*.—Mark 14: 32-42.

The three disciples were not to share this agony of trial. When we remember the work Christ does in us, we must not forget that other work which he has done on our behalf. Our Lord's passion is the ground of our peace. All the powers of body and of soul were overwhelmed with anguish and only his will to carry out his Father's plans stood firm. Jesus took the three for comfort. The presence of a friend may help us in trials that friend cannot share. Remember the power of silent sympathy when words have lost their meaning. Peter's crude boasting could not stand the test of even one silent hour. He could neither wait nor suffer. Yet how gently our Lord rebukes him with a look.

March 28. *The Betrayal*.—Mark 14: 43-52.

Judas had probably led the band to the house where Jesus and the disciples supped and then, on a venture, to the garden. Perhaps the young man belonged in that house and ran after the guard to warn Jesus. The priests dreaded none but Jesus: the disciples were too small game. They could not foresee that these same weak disciples, filled with God's Spirit, would be a power too strong for them after a few short weeks.

March 29. *The Court of the High Priest*.—Mark 14: 53-65.

The Sanhedrim had lost the power of life and death, they must devise some accusation for the Roman governor. Note how completely these witnesses, who had long been dogging him, failed to get his point of view. Jesus meets all with silence until the direct question of Messiahship is put by the presiding judge. Then, to the anointed head of the Old Testament religion, he makes unequivocal assertion that he is the Christ, the Son of the Blessed.

March 30. *Peter's Denial*.—Mark 14: 66-72.

A brief compendium of Peter's fall. If Mark wrote from Peter's story, we can imagine that he would neither omit nor dwell upon this denial. But it takes him to the bottom. Yet at least Peter loved enough to follow when most of the disciples fled. And amid his own sufferings Jesus had not forgotten him.

March 31. *The Condemnation*.—Mark 15: 1-19.

It was the political aspect of Messiahship to which they called Pilate's attention. Messiah was king. So they denied their own most cherished hope. This act ends the national hope of Israel. Nothing remains but the few years of contest with the rising tide of Christian life and that last terrible struggle which ended in the final ruin of their temple service and the destruction of their city. The cross they invoked for Jesus became the sign of the world's hope, but it left them desolate indeed.

April 1. *The Sacrifice*.—Mark 15: 20-39.

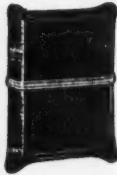
In Christ all ritual sacrifices were summed up and done away. He gave himself; it is for us to give ourselves. But our life is already secured by his sacrifice. He could not save himself without failing to save us. That had been settled in the Garden. At the beginning he refused the stupefying drink—at the end he himself gave up his life having drunk his cup of trial to the dregs.

April 2. *The Rock-Hewn Tomb*.—Mark 15: 40-47.

Compare the prophecy of the suffering servant, Isa. 53: 9, also 1 Peter 3: 18, 19. The Sanhedrim had murdered him, but two of its number ministered in his burial. Joseph and Nicodemus had at least this recognition of their timid discipleship. But how much greater was their lost opportunity, and our constant one, of serving the living Christ.

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In the April number of

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suggests the application of the Trust Idea to Church unity. Dr. Hillis has visited different towns in different States, to familiarize himself with existing conditions, and he illustrates his point by citing a town of 1,800 inhabitants where he found eight churches and eight ministers.

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and Christian World

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THE CONGREGATIONALIST

Saturday
26 March 1904

and Christian World

Volume LXXXIX
Number 13

Event and Comment

Easter Number

Next Week

My Belief in Personal Immortality, Its Source and Nature. Frank statements by Drs. Munger, Herrick, Noble, Savage, Salter and others.

Easter Week in Jerusalem. Illustrated by Musa Farajallah.

St. Teresa, Mystic, Poet and Organizer, by Rev. J. D. Burrell, D. D.

An All Around Easter Message, by Margaret Slattery.

Miss Bethia's Legacy—a Story, by Mabel Nelson Thurston.

The Post-Resurrection Return to Galilee, by Prof. Edward C. Moore, D. D.

Our Portrait

In recognition of a notable anniversary to be held on the Pacific coast next week, we present on our cover a picture of the chief figure on that joyous occasion, Dr. John K. McLean, recognized leader for many years of our denominational forces on the coast. Pacific Seminary, of which he is president, and the great First Church, Oakland, which he served so long as pastor, will unite to do him honor. Professor Nash in his character sketch on another page has not, in the warmth of his personal friendship, passed the limits of a just appreciation of this man and his service of the denomination and the kingdom of God. A power for righteousness he has been up and down the coast all these years. With the mind of a statesman and with the heart of a saint, he has planted, builded and achieved. Through the length and breadth of this country no man deserves more honor from the denomination which he has so conspicuously served. Over the great stretches of land which divide us we send the warmest good wishes and loving greetings of his brethren in the East, who pray that his seventieth birthday may usher in the happiest and most fruitful period of his life.

Holy Week

Holy Week with its tender and uplifting memories is at hand again. We sympathize with the growing tendency to mark it by special services such as the Lord's Supper on Thursday or Friday evening, or meetings at which the events of the successive days are passed in review. Some of the most impressive Good Friday services which we have ever attended were devoted entirely to the reading, without comment, of the account of the trial and death of Christ. There are devotional books and stories based on Holy Week incidents which may be used to advantage. The form of the observance is not so consequential as the spirit. But if there is any season which Christians generally ought to utilize, it is that week which commemorates the

closing events in our Lord's earthly life and which all through the Christian centuries has been honored by important branches of the Christian Church. This hurrying age of ours needs the quieting influences of the cross of Christ.

The apprehension
England or America for
Dr. Campbell Morgan

of the country with regard to the likelihood of Dr. Campbell Morgan's return to England as his permanent headquarters is, we think, well founded. His call to Westminster Chapel in the heart of London represents a deep and long-standing desire on the part of the church, which is one of the strongest Congregational organizations in the city. It would furnish him a center of influence hardly second to City Temple, where Rev. R. J. Campbell is now reaching thousands. Moreover, it is well understood that Dr. Morgan, because of family and professional considerations, is growing more desirous of giving up the extensive itinerating which his present work as teacher and evangelist at large involves. In London he would be in the midst of old friends and in the land of his birth. He is holding his decision in abeyance, and sails May 14. If he should conclude to take the London opportunity he would doubtless still be available for the North-field summer conferences, at which he has been so prominent a figure.

A Gentle Protest

Having sought to state fairly the appeal of the English opportunity to Dr. Morgan we cannot refrain from saying that America's need of him seems to us quite as great. If any public demonstration were needed to convince him of the esteem in which he is held in Christian circles throughout the country it could easily be obtained. In fact a number of leading pastors East and West have recently in response to a private inquiry put themselves on record as strongly desiring his continued presence in this country and as warmly appreciating his work. Elsewhere in this issue our Seattle correspondent, himself a prominent pastor, tells of the remarkable response to Dr. Morgan's meetings just ended. Wherever he goes in this country he is sure to find many ready for his message and his leadership. No one in the field of general evangelism today is so widely acceptable and wields so marked an influence. May it not be possible for him to anchor himself for a good portion of the year in some great city and still continue to a modified degree his general work? There are churches which would be glad to consummate with him a somewhat

elastic pastoral relation. He might be placed at the head of a great down-town work, in whose support a group of churches could be united. At all events let Dr. Morgan understand that there is a warm place for him in thousands of hearts on this side the Atlantic and that not even mighty London can offer him a larger field of usefulness.

Home Missionaries
at Andover

During all its long and illustrious history there has never been at Andover Theological Seminary a gathering with quite the significance of the conference scheduled for April 5-15. It grows out of the initiative of Secretary Emrich of the Massachusetts Home Missionary Society, who, with the cordial co-operation of the Andover faculty and utilizing means put in his hands by generous churches and individuals, has planned the assembly. To it thirty home missionary pastors and missionaries from all parts of the state will come. For ten days, morning and afternoon, they will listen to lectures from members of the Andover faculty on large and vital topics. The evenings will be given to devotional and inspirational features, and addresses will be made by well-known ministers. Opportunities for fraternizing will be many and inviting. In brief, it is a summer school brought forward to the Easter vacation, when the professors are at liberty, and when it is comparatively easy for most of the attendants, whose work is in the country, to leave their churches. To them it will be a rich feast. They will gain a new idea of the movements of modern theological thought. Their hunger for contact with libraries and competent teachers will find satisfaction. They cannot fail to go back to their difficult posts with an accession of knowledge and power. We shall report this gathering, which we expect will be one of the most valuable held in Massachusetts in many a year.

A Religious Newspaper
Heavily Mulcted

A verdict of \$24,000 was given by a jury in Boston last week in a libel case against *Zion's Herald*. Rev. Dr. Schell some years ago, when secretary of the Epworth League, made a private contract to aid in selling a song-book prepared for it by E. O. Excell. Dr. Schell was to receive one cent for each copy sold. When the contract was discovered great indignation was aroused among Methodists against Dr. Schell, who was charged with using his official position for improper purposes. *Zion's Herald* took the lead in the accusations, though many other papers regarded Dr.

Schell's course as reprehensible. Dr. Schell found it necessary to resign his position, and brought suit for damages with the result above given. The award is said to be the highest ever given in a similar case, and has caused much surprise to Methodists and to the public generally. We have heard the opinion expressed that in such a case as this a religious newspaper is regarded by the average jury much as a railroad corporation is regarded when a suit for damage is brought against it for personal injuries. The case goes to a higher court on exceptions as to points of law, and a motion may be filed to set aside the verdict as excessive and against the evidence.

The Supply of Ministers

The disparity grows wider year by year between the number of ministers going forth from our theological seminaries and the increase in number of our churches, though that increase is far too small. This slow growth is in part because as a denomination we educate so few ministers. We learn from Secretary Anderson, who compiles the Year-Book, that our seven seminaries expect to graduate 109 students this season, nine less than last year. Ten of these have been accepted by the American Board for the foreign field. Not all of the ninety-nine remaining will seek pastorates. Fully 100 ministers died last year, and forty have gone to other denominations or retired from active service. One conclusion is plain—our seven theological schools do not send out many more than one-half the ministers required to fill the places made vacant by death and removal from service. If the two or three schools which train colored ministers and the new school for whites at Atlanta should be taken into account, the situation would be changed but little, though the latter institution may do much larger service after it gets fully established.

The Demand for Ministers

The facts above given by no means cover the whole situation. The net increase in the number of Congregational churches given in the last Year-Book was eighty-four. The increase of Congregational ministers was 134. Where do all the ministers come from? About thirty students in Union Seminary, New York, are said to be from Congregational families, and quite likely will find their way to our churches. Harvard Divinity School and the theological department of Boston University, especially the latter, are considerable sources of supply. Any Congregational church which can pay a salary somewhat above the average, when vacant is pretty sure to be sought by ministers of other denominations. Within the last two years friends of several well-known and able ministers of these denominations have written us that these ministers would be glad to be considered for desirable Congregational pastorates, and in several instances such men have themselves written us frankly in the same way. Some of these men are now in the pastorates they desired. Dr. Sydney Strong, on another page, says that "doors of opportunity for good consecrated men are countless." That in a sense is true. It is also true that good

consecrated men are looking with increasing discouragement for what they consider doors of opportunity. It is a plain fact which he states that young men in our colleges are slow to enter the ministry. Why?

Nonconformist Victories in English Elections

Notwithstanding the effort of the Bishop of London and his colleagues on the episcopal bench to induce the electors of London to return members of the County Council favorable to the Education Act so reprehensible to Nonconformists, the recent elections have gone against the Moderate candidates, and the Progressives retain the relative power they had before sectarian bitterness was interjected into the municipal campaign by the bishops. Happily there are signs of more sense and amity among Anglicans scattered here and there throughout the realm, and the Archbishop of York in a recent address to his diocese has gone far toward intimating that continuation of the present state of strife between Anglicans and Nonconformists growing out of the Education Act is nothing but deplorable, and that it calls for a more sympathetic appreciation of the Nonconformist point of view by Anglicans, and a franker acknowledgment of the Christian character and splendid attainments of Christians outside the Established Church. He suggests joint participation in the Lord's Supper, and R. F. Horton, chairman of the Congregational Union, welcomes the suggestion; but the Nonconformist journals intimate that not until the question of who shall be the clergy to conduct the communion service is settled can there even be union around the table of the Lord.

Mr. Dowie in Australia

No man in Australia has excited so much hostility in so short a time as Rev. John Alexander Dowie. He began his mission in Sydney, Sunday, Feb. 14. He left Sydney for Melbourne on Thursday, after having achieved the most remarkable failure as a speaker that any public man of pretensions has ever accomplished in New South Wales. From Monday to Wednesday he did not finish any of his addresses, because he could not. Not even the prayers and the Doxology were allowed to go uninterrupted. When he wept his hearers tittered, when he spoke of his "self-sacrifice" he was loudly jeered at. The general feeling of those without any personal bias was one of amazement that a man with no great powers of speech and of personal appearance more comical than imposing should have made such claims; and of still greater amazement that so many people in America should have accepted them. His prophetic pretensions, his robes, his carriage, his valet, his putting up at the most expensive hotel in the city excited reprobation. From a financial point of view, too, the Sydney visit has been a great disaster to him.

The Progress of the War

No war between great nations during the last fifty years has been as imperfectly reported in the newspapers as that between Russia and Japan thus far. The

correspondents are held in such restraint that they get little reliable information which is not given to them by the war leaders. The insistent demand for news is a constant temptation to them to study the map of the field of operations and to invent news of movements which might be supposed most likely to take place. Hence we have rumors, which often are soon contradicted, though occasionally a prediction offered as history is actually fulfilled. During the last week the Russian General Kouropatkin has fixed his headquarters at Liauyang, which is nearer the Chinese frontier than Mukden, and has other advantages of situation. A Russian torpedo boat destroyer has been blown to pieces by striking an unplaced mine while entering Port Arthur. A report that a battle has been fought with defeat of the Japanese and losses of 1,800 taken prisoners is discredited. The New York Sun had a special cable dispatch in its Sunday issue, covering the whole ground by saying, "Nobody pretends to find any real enlightenment in the week's budget of so-called war news."

The Merger Decision

The more the decision of the Federal Supreme Court in the suit brought against the Northern Securities Company is studied the less men are inclined to prophesy as to what the ultimate policy of the nation toward monopoly is to be. Justice Brewer in his opinion sustaining the adverse judgment makes it clear that he personally limited his condemnation to this particular case of monopolistic intent, and that he cannot be counted upon to join in judicial restraint of all combinations; nor do we think the court as a whole can. Attorney-General Knox's statement issued just after the verdict was rendered was interpreted by opponents of the Administration as a declaration that a principle having been established, no practical effect would be given to it, at least until after the presidential campaign. This interpretation Attorney-General Knox has hastened to deny. There will be no "running amuck." Neither will there be indifference to conditions that are seemingly remediable and due to unlawful acts. What the effect upon the public mind will be of multiplication of judgments in which the court divides—and so often in accordance with political prepossessions—we do not feel competent to say; but it can hardly be wholesome in its effect on the reputation of the court. It is claimed by some observers in Washington that both of Mr. Roosevelt's predecessors failed to have the same lofty standard of judicial appointments that President Harrison had, and that recognizing this it is one of President Roosevelt's ambitions to return the Supreme Court to its former prestige by appointments of men of larger calibre and more independence. Justice Holmes, Mr. Roosevelt's only appointee thus far, showed his independence by his attitude in the notable case just passed upon.

A Speculator's Crash

Eighteen months ago Mr. Daniel J. Sully of Providence was an inconspicuous cotton broker. Six months ago he was reputed to be worth \$6,000,000, his manipulation of the market having raised cotton to the

highest price known in twenty years and having caused distress to manufacturers of cotton goods in the country at large, in England and on the continent of Europe. Not satisfied with his vast fortune Mr. Sully held on, against the advice of friends, and endeavored to sustain his burden of obligation on a falling market and last week he failed, his fall bringing ruin to many others, but much relief to buyers of cotton for manufacture and legitimate uses. The moral of it all is so obvious that to point it here were almost superfluous. With wealth made so swiftly and so questionably few men know how to deal after they acquire it. Increment in character cannot possibly keep pace with such increment of income as came to Mr. Sully. He probably never will be anything other than a speculator, but his meteoric career may teach a lesson to youth tempted to imitate his example.

The Negro Problem Governor Vardaman of Mississippi, true to his word before election, is using his place to deprive the Negro of the "higher education." He has vetoed an appropriation for the State Normal School for Negroes and the legislature has not been able to pass the appropriation over his veto. His solicitude for the education of the Negro's "hand and heart" is touching; but the practical man is forced to ask where teachers to give even so much education as Governor Vardaman believes in are to come from if the training schools for teachers supported by the State are to be shut down. Such an attitude if adopted by other States in the South would simply increase the opportunities and responsibilities of the schools established by Northerners, such schools and colleges as the A. M. A. supports. It is gratifying to know that Atlanta University has had funds for another building provided for it by the Southern Education Board and that erection of the same has begun. If Governor Warfield, as it is rumored he will, vetoes Maryland's recent legislation disenfranchising the Negro, he will do a creditable act for himself and his State. The Congregational ministers of Baltimore have passed resolutions urging him to do so. Methodist and Episcopal ministers and Quakers have taken the same position and so has Cardinal Gibbons. The law just passed had its inception in the mind of Mr. Gorman, always a pernicious force in politics, local or national. The state of mind in Negroes with ideals quite naturally, but not inevitably produced by the present drift of events is reflected in the remarks of Bishop Derrick last week, that he felt like leaving the United States for Europe and that he was inclined to urge his race to seek other climes. He is not alone in this mood. A year or more ago a gifted Negro author let it be known privately that he was seriously debating whether for his children's sake the family would not better settle in England. This same proposition he spurned when a young man and single; but as a father and as a middle-aged man he dallied with it. The family are still in this country and are likely to remain here.

Red Cross Management We referred recently to the unfavorable contrast between the success of the Red Cross Society of this country and the

societies of Russia and Japan, and we expressed the hope that an investigation of the reason for this uncomplimentary and unfortunate state of affairs might be undertaken. Charges were filed in Washington last week, with a committee headed by Senator Proctor of Vermont, in behalf of men of the caliber of ex-Secretary of State Foster, ex-Secretary of the Navy Herbert, Gen. J. M. Wilson and other substantial citizens of the capital, charging that proper reports of financial receipt and expenditure have never been filed by the American society, that contributions made for specific purposes have been diverted and that provisions of the charter and by-laws have been grossly violated. In detail the charges assert that Miss Barton and other officials have retained funds contributed to general and specific relief work, and the protesters call for examination of the accounts of the society. Miss Clara Barton's reputation has been so high that we are loath to believe such charges against her however much her subordinates may have erred. But she and her friends must see that now there is only one course to pursue, namely, to court fullest investigation. Men like Hon. J. W. Foster and Mr. Herbert do not act as they have without the gravest sense of responsibility.

Service Pensions An order, not retroactive in effect, issued by Pension Commissioner Ware and approved by Secretary of the Interior Hitchcock, establishes what is virtually a pension of a minimum of six dollars a month for all who served in the Northern Army, provided they desire it and are sixty-two years old or over, old age being considered as an infirmity. Similar action was taken thirty-nine years after the Mexican War by Congress. But that was formal legislation. This is an executive order based on interpretation of the law of June 27, 1890, which interpretation the courts might sustain if it were taken to them, and again they might not. Because this is an executive order and not a square facing by Congress of the issue of a service pension, it is vehemently denounced by some as a reprehensible sign of the times, showing disregard both of law and the law-making body by the Executive, and pointing clearly toward dangerous centralization of power in the Executive. As a clever solution of a problem full of political pitfalls it must extort admiration even from those who condemn it in principle; and if pensions based on service are inevitable through pressure on Congress by those willing to take advantage of political exigencies to further personal or class ends, then this is the least costly method of establishing them, far less so than the schemes urged a few weeks ago. In this way the annual increase of expenditure may range from six to ten million dollars a year; schemes were before Congress involving three or four times that amount. It seems to us that veterans of our army are entitled to such a pension.

The Fight for Virtue in Chicago

The Chicago Common Council, against the earnest protest of the best elements of the city, has voted to permit saloons to remain open till an hour past

midnight. This privilege will swell the criminal roll, the reformers say. The step is one which lovers of good morals greatly regret. During the hour from twelve to one members of theater parties and late visitors at the saloons get intoxicated and lose control of themselves. At the same time the bill, which its advocates declare to be a compromise, forbids parents sending minor children to the saloon for beer and requires the saloons to keep the curtains up, to wash all paint from the windows, and after the closing hour to keep bright lights burning so that the police and any one else can see that the saloon is empty. But it does not seem necessary to grant the requests of an element which includes most of the lawbreakers and deny, as is usually done, the requests of men and women who have the moral welfare of the city at heart. Although Chief of Police McNeil seems inclined to put an end to poolrooms, it looks now as if his attempts in this direction would come to naught. The telephone company on the plea of business has been putting in telephones wherever called for, and at the request of those who order them refrains from publishing their names or numbers. Only the initiated know them. In this way it is possible to receive returns from the races or from anything else about which one wishes to bet. The municipal authorities are seeking for some law which will permit them to confiscate these telephones.

Defeat of the British Ministry The defeat of the British Ministry by a shrewd coalition of Irish and Liberal members of Parliament on a minor detail of an Irish Educational Bill, came near being the ending of the Ministry's rule; and it indicates how attenuated is the tie that binds a majority of the members of the House of Commons to service under a Ministry which is discredited intellectually and morally, intellectually because of the unsatisfactoriness of Mr. Balfour's statement of his position, morally because of the weakness and division of the party in power and its double-faced appeal. The Irish party, led by John Redmond, is united, and bound to insist upon Ireland's claims above all others. This is stated unblushingly by them. Hence even if a Liberal-Unionist coalition Ministry should be summoned, the king summoning the Earl of Spencer to be prime minister, the new party at once would find itself split both by the Education Act and by the Irish Home Rule plan. These issues divide opponents of the present Ministry, even as Mr. Chamberlain's trade-reform plans divide it. England is about to see the same condition of factionalism within its historic, political parties, which are grounded in temperamental ways of looking at things, as has existed for a time in Europe. We in this country have not begun to feel the movement much yet, although signs of it are not wanting here, especially in the Democratic party. But we shall have our turn, sooner or later. The reason is one inherent in the social structure. As society becomes more and more complex, and as individual and group points of view multiply, statecraft must become more and more a matter of compromise and accommodation.

Are Missionaries Foolhardy

The United States Government recently sent the *Cincinnati*, a vessel of the navy, to offer an opportunity to Americans in the districts of Korea exposed to danger because of the war to be conveyed to a place of safety. Twenty-three refugees went on board the ship, but the missionaries decided to remain, with their wives and children. The American Board has no missionaries in Korea, but the Presbyterian and Methodist boards have several. Much criticism of them is made in the daily papers, most of which appears to be without knowledge of the situation.

It is the duty of our Government to protect its citizens in foreign countries, and when they are exposed to dangers through war or other unsettled conditions, to give them adequate warning and to afford them means to escape to some place where they can be protected. This has been done in this case in ample season, and the missionaries, having declined the proffered aid, remain at their own risk. Probably some Americans in business in that region have made the same decision, preferring to take the risk in order to look after their business interests. No criticism of their action is made.

Why do the missionaries stay at their posts at such times? Sometimes because the danger to their personal safety is no greater than they would meet by withdrawing. Often their departure or the sending away of their families on a war ship would be interpreted by the people in their care as a sign of far greater perils than really exist. A missionary of the American Board in Macedonia lately said that if he and his collaborators should flee in response to the warning of our Government, the whole district would be thrown into a panic. Many of the people were coming to sleep at night on the missionary premises, but kept at their work by day, and the continued presence of the missionaries was a strong assurance of safety to them.

In some cases the abandonment by missionaries of their fields in time of danger has caused severe loss, not only of property but of prestige which it requires many years to recover. In the recent Boxer troubles in China, the American Board cabled to its missionaries to use their own judgment as to remaining in a certain district. Another board sent imperative instructions to its missionaries to withdraw, and they obeyed reluctantly. Our missionaries decided to remain, and the wisdom of their choice is now conceded by all acquainted with the facts.

The warning sent by our Government in such a case as this is not necessarily an expression of the judgment of its officials that missionaries of other Americans ought to remove from the exposed regions, but is an act in the way of its duty, and shifts the responsibility from itself to those who are warned. It is not the Government which assumes to decide when the missionaries ought to leave their fields, but certain newspapers, which if the missionaries followed their advice would quite quickly be the first to charge them with cowardice and neglect of their duty. United States Minister Griscom has advised the State Department that he has been assured by the Japanese authorities that ample measures are be-

ing taken to protect all foreigners in Fusan. Probably the Russian Government would give similar assurance should the district come under its control.

American missionaries usually are not foolhardy. When they have full knowledge of the conditions in which they are placed and we have not it is better to trust them than to condemn them unheard. Their record thus far has been creditable not only for courage but also for wisdom.

President Eliot

Thirty-five years ago Charles William Eliot entered the service of Harvard University as president. On March 20 he celebrated his seventieth birthday. His attainment of the age which the Psalmist described as a crown of life for man has naturally suggested tributes of admiration and affection from under-graduates and alumni of the ancient university and from the larger public that sees in him one of the greatest of living Americans, and in this company we wish to be counted. Others will write about his service to the nation as a conservative radical in educational reform. We wish to echo President Tucker's thought of him as "standing pre-eminent in his social judgments, and for reverence in religion."

It is very impressive to see how his fellow-administrators, the presidents of our leading educational institutions, unquestioningly concede his primacy in that noble field of action. It will be the task of others in a later time to voice a thorough-going appreciation of his able championship of essential Puritanism, and also of religion conceived of as a catholic and not a sectarian interest. He found Harvard Unitarian and aristocratic. He will leave it non-sectarian and democratic. He has stood for individualism in religion, education and politics, and as such has been a mighty personal force. Had he died when fifty he would have been misinterpreted. He has lived long enough to have justice done him. He may survive to see a reaction against his educational ideals set in, indeed there are signs of it now. But even so, his place is secure.

The candor which is so characteristic of the man has led him on suitable occasions to declare a doctrine of the person of Jesus which a majority of Christians cannot approve; but this cannot blind us to the fact that in his attitude toward religion, toward freedom of thought, toward searching investigation of truth, toward adequate training of the Christian ministry, President Eliot has been a great lay exponent of essential Congregationalism as represented by the Pilgrim fathers. As such he has been honored of late by representative orthodox Congregational bodies. It was he who, at the last International Congregational Council, said that the present conception of toleration in religion was the principal achievement of the human race since the Reformation, and that to this achievement the Congregational polity had contributed more than any other because of the inevitable tendencies of its fundamental principles. It is he who sums up the whole movement called Congregationalism in the word—Liberty. It is he who defines the aim of Congregationalism to be "to edu-

cate men and women for righteousness, through freedom, to unity," and this goal he finds coincident with that of modern society.

The Necessity of the Cross

The cross is revelation of the love of God and of the worth of man. In it he shares our burden and our shame. It is the reconciliation between the just and holy God who hates all sin and man who through repentance is brought back to hope and love of good and started on the way of holiness. All the comparisons by which the apostles seek to express its meaning fall short of satisfying thought. We look into depths that are clear, but fathomless, and the eye fails at last to penetrate and the mind to understand.

The sacrifice of Christ stands alone, both among the acts and revelations of God and among the self-devoting martyrdoms of men. It is the culmination of the earlier ages of God's work as much as of the earthly life of Christ. As he himself asserts its necessity, so we who profit by it know that it is the crown of Christ's whole life and are ready to join in the cry of the heavenly host, "Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honor and glory and blessing."

The cross was a necessity to God. It became him in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. A God aloof, untouched by pain, watching without participation the sorrow of the world, might judge but could not save. In Christ he entered into the experiences of men, knew hunger, struggle, the stress of our temptations, even by yearning sympathy and high participating imagination, the division of the soul from God by sin. What deep necessities beyond compelled the cross we ask, but cannot understand. It is enough that the eternal fatherhood of God could never have been shown without it. It is there that we come nearest to our heavenly Father's heart.

For us, too, the cross is a necessity. There is no permanent relief from sin while we believe that God thinks little of it or forgives light-heartedly. That would be to make our own accusing conscience more just than God. The hardest task with many of us is to forgive ourselves. If we went on reproaching our own selves for sins committed long ago which God had carelessly passed over; would we not stand upon a higher level of righteousness than he? The cross has its warning as well as comfort, and forever marks God's hatred of our sin as well as his delight in pardon. If we can at last forgive ourselves, it is because we come to recognize that all sin is committed against God, that he gives himself in pardon, and that to be unforgiving in view of his forgiveness is itself a sin.

From the cross, therefore, we draw our deepest and our highest motives. It was our shame, for all the sins of men were in the burden that Christ bore. It is our glory because in it we are reconciled. It is the ground and motive of our own forgiving. When we have learned how our sin disturbs the peace and order of God's universe and at what cost he has forgiven, the motive to forgive those who

have sinned against us for his sake becomes a force which we have neither power nor will to resist.

*Our Handbook Topic for the Midweek Prayer Meeting, March 27—April 2. Mark 8: 27-38; Luke 24: 1-27; Rom. 8: 21-30.

In Brief

Who says that *The Congregationalist* is a provincial newspaper when a single issue like that of this week deals with important events in all parts of the country? A representative of the Pacific coast has the place of honor. A Canadian professor furnishes the leading devotional article. A Chicago pastor discourses upon timely denominational matters. A Missouri broadside gathers up current events and tendencies in that state. Dr. Campbell Morgan's fruitful campaign in Seattle is well reported. An Alabama correspondent illuminates the situation there. Cincinnati is heard from and intimations of what is going on elsewhere in this broad land appear on other pages. Of course we are published in Boston. We cannot help that. But we mean to keep our watchtower high enough to permit surveying the entire country and to justify our claim to be a national paper.

It is quite time that the Massachusetts legislature set about investigating the status of a member whom Federal juries have found guilty of crime—and a base crime, too.

Deadening the nerves to lessen the pain caused by disease does not cure disease, but often aggravates it. So say the doctors. Opiates for conscience work like results. Yet in both cases the drug business continues to flourish.

W. T. Stead is shut out of South Africa because he has talked too much and Sixto Lopez is shut out of the Philippines because he will not take the oath of allegiance to the United States. Cannot they find some freer country than those to which they owe allegiance and unite to form a political party there?

We do not know where to direct teachers to a better treatment of the last part of the International Sunday School Lesson for April 10, than is given by Professor McFadyen's article in this number of *The Congregationalist* on The Tragedy of Success, which, of course, was prepared with the general reader, rather than the Sunday school teacher, in mind.

Accepting the statements of several American newspapers we recently announced the death of Principal Salmond of the United Free College, Aberdeen, Scotland. As he requests us over his own signature to state that he is alive, we rejoice to do so, and to hope that he may long continue in his eminent service to British and American students by his scholarly labors.

Four clergymen incurred a deserved reproof from a New York judge last week for writing letters to him respecting a case which he was to try. The most elementary ethics make it imperative that judges should be unapproached by friends of clients in cases which they are to try. The judge refused to try the case; and considerably withheld from the public the names of the clergymen.

A large and flourishing Mormon colony has grown up in Southern Alberta, in Canada. Two thousand more settlers are expected this spring. The revelations in Washington, D. C., relative to polygamy and defiance of law by Mormon leaders are compelling the Canadian religious journals and missionary secretaries to take up the problem of State versus Mormonism for discussion.

Oberlin Seminary is fortunate in securing Dr. James Stalker of Aberdeen, Scotland, for its Commencement orator in May. He ex-

pects to land in this country in April, and will go first to Louisville, Ky., where he is to give a course of lectures at the Southern Baptist Theological Seminary. We doubt not that on arrival he will find a good-sized mail, containing invitations to many points.

The many friends of President Harper will rejoice to know that the operation for appendicitis was successfully performed and that he has now returned home and although confined to his room has with characteristic energy begun to dictate letters and direct the work of Chicago University. His physicians all keep close watch over him to prevent his taking any great risk. He will bear watching along that line.

Congregationalism goes on its way, conquering as a principle even where it does not attain full recognition as a polity. Thus in the State Church of Norway at the present time, the laity are demanding insistently that there be congregational control in the choice of clergy. "It is not enough that the priest seek the congregation," say the advocates of the change. "The congregation must also seek him."

Senator Hoar has worked through the Senate an appropriation for a monument at Provincetown, Mass., celebrating the connection of the Pilgrims with that picturesque town on the tip of Cape Cod. Nothing in the form of a monument as elaborate as the one at Plymouth is to be erected, but a tower will be built which will serve both as a memorial and as a landmark to mariners. That will be a fit symbol of the Pilgrims.

The unearned increment that often comes to churches which choose a site for property that afterward is situated in the heart of a business district is seen in the increase in price of property in New York city, corner of Thirty-fourth Street and Broadway. The Broadway Tabernacle in 1857 paid \$78,500 for the land; in 1902 the property was sold for \$1,300,000; last week it was sold again for \$2,000,000 approximately.

Mt. Holyoke College has received an offer of \$50,000 from Mr. Carnegie, conditioned on an additional \$50,000 being raised by June 1. This makes the fourth gift from Mr. Carnegie to our educational institutions, Beloit College having received \$50,000, Talladega \$15,000 and Washburn \$40,000. Kenyon College also gets \$50,000. We judge from a recent address of Mr. Carnegie in New York on the value of higher education that he is ready to extend his gifts further to new fields.

An expert Western geologist estimates that the Sierra Nevada Mountains are 3,000,000 years old. It is in light of such opinions as these, arrived at by patient study of phenomena, that much of the traditional belief of men respecting the chronology of the race set forth in Genesis becomes symbolical and not historical. Professors S. R. Driver and W. H. Bennett, in their handbooks on Genesis, just issued, very frankly set aside the historicity—in the modern sense—of much of Genesis.

We have evidence that President King's fortnightly budget of replies in our columns to questions is proving serviceable to many besides those who propose them. This week's installment is one of the most varied yet published. We trust our readers generally will embrace this exceptional opportunity of obtaining frank and helpful comments on matters that concern Christian life and service. Fire away, brethren, while you have the chance.

A Boston daily newspaper proposes to sell Bibles as a kind of premium to new subscribers, and solicits letters of approval from ministers to be used in canvassing. That the Bible is approved by ministers goes without saying, yet some of them will probably lend

their influence to the campaign for subscriptions, supposing that they are only aiding in the circulation of the Holy Scriptures. But the Revised Version does not say that all Scripture is given by inspiration of God—surely not all newspaper Scripture.

Zion's Herald had a sensational editorial bemoaning the tendency of Congregationalists and Unitarians toward union. The *Advance* reprinted it with approval. The *Christian Register*, the Unitarian organ, says, "There is not the slightest expectation, so far as we know, that there is anywhere even a remote probability that even a single church on either side would change its name and fellowship." We are confident that Congregationalists and Unitarians are unanimously united on this statement, leaving out the *Advance*.

It is a suggestive, winsome, heartening tale that comes from Moberly, Mo., of the discovery of a deed recorded there in 1850, conveying 120 acres of land to Jesus Christ, the descendants of the grantor having held the land in trust and having prospered. "Jesus Christ, king of righteousness, fountain of life," so runs the legal document. It is this steward conception of wealth which must conquer ultimately, not the squatter sovereignty theory, or even the legalistic theory of property which is the bulwark so often of much cruel conservatism.

The denomination's new secretary of systematic benevolence, Rev. Charles A. Northrop, whose picture appears on another page, will carry on his work under the general supervision of the advisory committee of nine, composed of members from governing boards of all our six national societies. He will, however, be immediately responsible to a sub-committee consisting of Samuel B. Capen, Rev. W. L. Phillips, D. D., and Rev. W. W. McLane, D. D. We shall publish soon a statement from Mr. Northrop outlining his plan of action.

The *Presbyterian Journal* says that through the union of Presbyterians and Cumberland Presbyterians "the supra-lapsarian view and the infra-lapsarian view are hereafter to be held in harmony." This will be no doubt a great triumph for unity, though we don't believe that one person in a hundred in either denomination knows what the words mean. For the benefit of any of our readers who may not be informed on this matter we state that infra-lapsarianism and sub-lapsarianism mean the same thing and both are unalterably opposed to supra-lapsarianism.

The death of Mr. Henry Waterhouse is a great loss to the Hawaiian Islands. He was for many years president of the Hawaiian Evangelical Association, and held many positions of trust in the religious as well as in the political and business affairs of the islands. He was thoroughly familiar with the native language, in which he often preached to the people with force and eloquence. As one of the delegates to the International Congregational Council in Boston in 1899 he made many friends here and among representatives of our churches in America and elsewhere.

Even though the snow is still three feet deep in some parts of the country, the first announcements of summer schools begin to come floating in and constitute another sign that the time of the singing of the birds is near. The wide-awake men who conduct the summer school of theology in Edinburgh, Scotland, June 13-18, are first in the field with their definite announcement, details of which appear in our advertising columns. Certainly its list of instructors comprises some of the ablest men in Scotland, including such veterans as Professor Orr and Dr. John Watson, and such brilliant younger teachers as Professor Paterson. This school will certainly be one of the Old World attractions to not a few American ministers this coming season.

The Westminster Assembly divines with all their devotion to a strict conception of the authority of the Bible and the impressiveness of proof texts never surpassed the frequency and explicitness with which Pope Pius X. falls back on chapter and verse in the Bible for support of his Papal utterances. Every encyclical he has issued thus far has been studded with parenthetical Scriptural allusions and confirmations. His latest encyclical ordering a jubilee (fifty years) celebration of the proclamation of the dogma of the Immaculate Conception of Mary, the mother of Christ, is an amazing document. "Hapless are they," writes he, "that neglect Mary under pretext of the honor to be paid to Jesus Christ. As if the Child could be found elsewhere than with the Mother."

The chairman of Massachusetts' Railroad Commission told a company of civil engineers recently that study of administration of railroads had convinced him that the difference of attitude of employees of various railroads toward the public and the public's convenience and welfare could be traced directly to the sort of relation existing between administrators of the roads and their employees. Where administrators and workmen know each other, have the personal touch, and are humanly related to the superintendents and foremen there the employees in turn feel kindly toward the public and serve it in something more than a perfunctory way. Where red-tape or hostility keeps administrators and workmen apart there the service rendered by the latter is entirely perfunctory and rendered in an alien spirit, alien both to the corporation's and the public's welfare.

Points Worth Noting in Church News

The gospel according to psychics. (In Kansas City, page 448.)

A new ecclesiastical office. (From New Hampshire's Capital, page 455.)

A stalwart champion of the truth. (A St. Louis Pastor Goes to Ohio, page 448.)

Where the smaller salary gave the louder call. (The North and West, page 448.)

A man of the people for Missouri's governor. (The North and West, page 448.)

Summary covering a year's work in an entire state in less than 500 words. Commended to our news writers. (A Year in Alabama, page 452.)

Campbell Morgan in Seattle

Fourteen addresses in five days, no address less than forty-five minutes, the largest available church building packed to the doors and hundreds turned away from each service, all denominations united and enthusiastic in the movement, overflow meetings held in an adjoining church the last two evenings where the same address was repeated and many still unable to gain admission—such is an outline of what has been going on in Seattle, March 5-9.

The city has been stirred even more deeply than a year ago by profoundly simple expositions of the teaching of the gospel. For the most part, Christians were reached, but not those exclusively. Men who scoffed at the suggestion of their going to church went once and then joined the crowd seeking admission at every meeting. They had never heard anything like that. "The greatest event for the good of the city ever taking place—this coming of Dr. Morgan last year and this," said one man of influence.

What does it all show? That the gospel intelligently interpreted in harmony with the modern spirit and sympathetically presented has lost no power. What will be the result? A more profound respect for the gospel than

before from many strong business men. A recognition of the great undiscovered country of Christian truth by our church people and unceasing gratitude to this prophet who has blazed new trails for them. The day following the last meeting, fifty of the one hundred employees of one company asked the proprietors to meet them at one corner of the store that they might express their collective thanks for the provision which had been made for them to hear Dr. Morgan. That was but one instance which will give a hint of the possible results.

Seattle wants the visit to be repeated next year and hopes to be able by that time to provide some place of meeting where all the hungry and thirsty may be filled. Dr. Morgan goes from Seattle to San Francisco, Oakland, Los Angeles and San Diego. But in all these cities he is welcomed as a friend because of the great representative Pacific Coast Congress of a year ago.

E. L. S.

Y. W. C. A. Interests in India

Seldom is a woman, and a Christian missionary at that, paid the compliment of a special dinner at a fashionable Boston club, but that was the honor accorded Miss Mary B. Hill of India one evening last week, when a committee of representative gentlemen, including such denominational leaders as Sam-



uel B. Capen and Robert Treat Paine, united in welcoming her at the new Algonquin Club, and together with about thirty other prominent laymen of the city heard the story of her work as general secretary of the Madras Y. W. C. A. To its up-building she has given the last seven years, and can point now to a membership of 600, including women students drawn to that center by its educational opportunities. The association includes young women of all classes, European, Eurasian and native, and aims first of all to bring them to personal faith in Christ. Similar subsidiary agencies to those used in this country, such as boarding houses, recreations and classes, are employed with a view to ministering to all sides of a woman's life. The growth of the work calls for a large new building not unlike the one at Bombay, which was given by English friends of the Y. W. C. A., and the one at Madras which John Wanamaker gave to the Y. M. C. A. Out of their small incomes women members of the Madras association have given \$2,000, and Miss Hill seeks about \$20,000 more in this country, of which perhaps \$2,000 are in sight. She has had an interesting personal career, having given up a lucrative position in Chicago to enter association work. She is exceptionally capable and gifted.

At this dinner another guest, Mr. George Sherwood Eddy, representing Y. M. C. A. forces in South India and now in this country with a view to securing more college men for the work, made a ringing address.

We do not break engagements with others as easily as we break promises to ourselves.

It is a good plan, therefore, to agree to read, or walk, or study with other people.—Edward Everett Hale.

Back from Hard Campaigns

Rev. Dr. John R. Hykes, agent of the Bible Society in China and a fine specimen of a missionary hero, has been in this vicinity the past week. He is the man who served for a time as Li Hung Chang's interpreter, who brought to our consuls timely and important warnings with regard to the Boxer uprising, who was the first Protestant missionary to investigate the religious situation in the Philippines after the American occupation and to bring back a clear and suggestive report. He acted as an interpreter during the recent consummation of the treaty between China and the United States opening up certain ports to our trade, and he has maintained for a number of years exceptionally close relations with leading Chinese officials, being trusted by them as well as honored by missionaries of all denominations with whom he is in close co-operation.

It was a rare pleasure to sit down for an hour the other day with this stalwart Christian soldier. He is a well-built man who carries his 236 pounds easily. His long white beard is the only sign of age about his person. The fire of his youthful enthusiasms still burns in his friendly eyes.

Dr. Hykes was born in Pennsylvania, of Alsatian stock on the paternal side and of Scotch on the maternal. He went to China as a Methodist missionary in 1873, and after twenty years took up the work of the Bible Society with headquarters at Shanghai. To superintend the work of six colportage districts requires extensive traveling, whereby he has become familiar with all parts of the empire. Moreover, through his 110 colporters he gains an inside view of matters and movements sometimes long before the public becomes aware of them. Under his vigorous management the work of the Bible Society has greatly increased, nearly 500,000 copies of the Scriptures having been sold in 1902 as against less than one-half that number in 1893.

Since the acceptance in 1894 by the Empress Dowager of the elaborate copy of the Scriptures from 10,000 women, representing twenty-nine missions, there has been a pronounced tendency on the part of officials to read and own the Scriptures. Dr. Hykes speaks in high praise of the Congregational missionaries in China, both those representing the American Board and those of the London Missionary Society. He ranks them among the most important Christian forces now at work in China.

With regard to the war Dr. Hykes says that China with its customary conservatism is watching developments and will refrain from committing herself to either side and never to the losing side. For himself he feels the final outcome will register only a beginning of trouble in Asia. He has no doubt that Russia believes it to be her God-given function to dominate Manchuria.

Dr. Hykes spoke at the Men's Club connected with the Central Church in Lynn last week and went from there to the North Church, Springfield. Other appointments for New England are pending. He is certain to be in demand, for he has an unusual grasp of the situation in the East today and expresses himself clearly and forcibly. He is making his headquarters at his old home in Pennsylvania, where he has been since Christmas, and it is an interesting fact that the other day when he and two of his brothers were weighed each of the three tipped the scales at about the same point. Dr. Hykes intends to return to China in the autumn. He was nervously spent when he came back for his furlough but has recuperated enough to feel the tug of the impulse back to the land where he has labored so strenuously and so fruitfully.

Minister, President and Man
at Threescore and Ten

Rev. John Knox McLean, D. D.

By Prof. Charles S. Nash

The Pacific Coast Leader
of Congregationalism

The subject of this sketch has been one of our national and international Congregational figures for thirty years. He has a host of admiring acquaintances and a choice circle of friends distributed over the land. His active service has extended throughout the denomination and beyond. He has been for years an officer of one or more of our national societies and a corporate member of the American Board, has preached the annual sermon for the Home Missionary Society and been twice invited to do so for the American Board. Of the National Council he was an assistant moderator in 1886, has served almost continuously on important committees, and stands by name in every volume of minutes since 1874. At the International Council in London in 1891 he read a paper, served on the business committee, of which he was chairman during the closing days, and was appointed to the provisional committee for a second council. Of the latter, held at Boston in 1890, he was a vice-president and member of the committee on the future of the council. The American Bible Society has him among its life directors. The Religious Education Association appointed him its director for California.

All that these bare facts indicate is but the extreme outgo of his active influence. The main body of his work has been done on the Pacific coast and in California. It has bulked so large as to rise before the eyes of our Congregational world. It has developed personal power whose unspent reserve has overflowed in the wider service. In Pacific coast Congregationalism he has been a leader, in recent years the leader. Of the Pacific Coast Congregational Congress movement, begun at San Francisco in 1900 and continued at Seattle in 1903, he has been the Nestor.

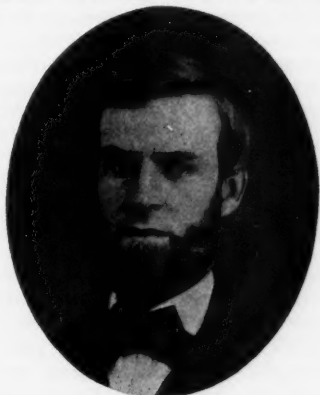
After pastorates of two to five years at Fairhaven, Ct., Framingham, Mass., and Springfield, Ill., Mr. McLean became in 1872, by the will of God, pastor of the First Church of Oakland, Cal. He found the membership 241; in 1895 he left it 1,174. In the twenty-three years the pastor received 2,148 members, baptized 828 persons, married couples enough to fill twice the auditorium of 1,500 sittings, and buried enough to fill it once.

PRE-EMINENTLY A SHEPHERD

These figures stand for an enormous pastoral labor. They bring one to the point of calling this minister greatest as a shepherd. The gates of his church study were in nowise shut by day or night. And it seemed as if, soon or late, the whole world within reach sought him out. He magnified his general helpfulness, becoming truly the city's pastor, influential throughout the civic life. It was in this way that he won his hundreds to Christ. It was personal influence; it was hand-picking. In a conspicuous degree he was the children's pastor. He found the church almost bare of them; he left it full of boys and girls playing

in the streets thereof. In five years 304 entered the church membership from the Sunday school. Half the total number received into the church by him were under twenty years of age. The host of them, men and women now, rise up around him in a thousand casual contacts and call him blessed.

As a preacher, Dr. McLean was again a man of power. His sermons to children were gems of illustrative interpretation. His regular preaching was simple enough for any, thoughtful and spiritual enough strongly to edify all. Such was the procession of strangers through his services that his line is gone out through all the earth and his words to the end of the world. His power lay in his clear perception of deep-running principles, his sanity and breadth of thought, his skill in illustration, his aptness in making truth win-



DR. MCLEAN
In his young manhood

some and helpful. In these last years his speech carries a rich cargo of sparkling thought and serene trust, of virility and sympathy, of humorous wisdom and ripe spirituality.

THE CARE OF ALL THE CHURCHES

On the administrative side Dr. McLean's work has been masterly. To an unusual degree he was the leader of an active church. He turned his large young people's society into the first Christian Endeavor Society on the Pacific Coast, the twenty-sixth in the world. Early in his pastorate the present church building was erected. Its financing, till free from the \$57,000 debt, displayed great business talent. For the twenty-three years of his ministry the church expenses reached the total of \$437,657, and the known benevolence of \$165,672. Ten Congregational churches, all with the pastoral and financial aid of the First Church, were formed within its territorial parish. And almost all our churches and institutions in northern and central California have felt the vital touch of this "fostering mother," whose pastor became known as the debt-raiser.

With all missionary activities he was identified, serving for years on the Home Missionary committee and being president of the Chinese Mission from its in-

ception. In the broad field of philanthropy he has been conspicuously useful. To him largely was due the growth of the Oakland Associated Charities. Last year he was appointed by the governor to the newly created State Board of Charities.

A PILLAR OF THE SEMINARY

On his sixtieth birthday, March 31, 1894, he was elected to the presidency of the Pacific Theological Seminary, of which he had been a trustee since 1872 and chairman of the board since 1880. He at once assumed its management, and since the termination of his pastorate in 1895 has devoted himself exclusively to its welfare. Its endowment has been augmented. The student body has steadily grown. The inner life has been enriched and the outreach strengthened and extended. The outcome of the removal of the seminary to Berkeley, the seat of the State University, has surpassed all expectations. Perhaps no administrative act has added more to the general usefulness of the seminary, at the same time disclosing President McLean's purpose to broaden its scope, than the establishment of the E. T. Earl Lectureship Fund. Through this fund of \$50,000, given by a long-time friend of the president, eminent lecturers are invited year by year to present at Berkeley, "themes calculated to illustrate and disseminate Christian thought and minister to Christian life." The lecturer for the present year is Dr. Lyman Abbott and for 1905 Dr. Henry van Dyke. In this educational field President McLean's administrative qualities meet the modern demand. He is still the institution builder. His long service as trustee and president ranks him with the three revered and beloved teachers—Benton, Dwinell and Mooar. Four, not three, are the seminary's architects and builders. Nor does any doubt remain that they have laid, on a distinctive site, enduring foundations for a significant structure.

NATURALLY A LEADER

The work bears witness to the man. Opportunity cannot discredit, nor the lack of it excuse personality. The personal equation in the forty-three years under review can be largely read. Constructive ability of no mean order has seen visions, drawn plans, brought means to bear. It has known what and how much to do next. It has the winning combination which Phillips Brooks has stated thus, "certainty of the final issue and patience with the lingering means." It is meditative, inclusive. Ignoring minor discords, it has struck the great persistent harmonies, whereby the music grows. Here is an ecclesiastical, where there might have been a political statesman.

In our social day no great career is individualistic. In religion, as in the State, the successful man is a captain of industry. Leadership is a marked feature of the life work here considered. And the

kind of leadership is highly creditable. Men have followed this leader and wrought out his plans, because they trusted his wisdom, caught his visions, felt his vibrant and sympathetic manhood, prized his friendship. His relations with men have been those of mutual confidence and good fellowship. He has led by esteem and love.

Upon such a life work progressiveness is writ large. Dr. McLean is a fine type of progressive Congregationalist. Of Scotch extraction, reared and educated a Presbyterian, he sought at once the freer Congregational ordination and ministry. Fearless and confident, he has welcomed every new interpretation of truth, and has furthered all forward movements. Holding all things to the test of fruitfulness, he is ready for all readaptations. The present trend toward a more effective Congregationalism finds in him a staunch ally. He has led for years our comity relations with California Presbyterians, and is chairman of comity in our state federation. In his judgment the proposals for union with United Brethren and Methodist Protestants should prevail.

HIS SOURCES OF RENEWAL

So enduring a career requires deep sources of renewal. Exhaustion must often be forestalled or restocked. An incurable love of nature draws Dr. McLean away from the haunts of men. He has a marvelous insight into nature, knowledge of her ways, communion with her spirit, power to interpret her meanings. He has recently said that, as often as he goes out into her large presence, nature seems positively glad to welcome a kindred spirit. "Here," she says, "is that old chap back again; let us do all we can to make him happy." Year by year he has renewed his strength from forests and streams and mountains. He is near of kin to Izaak Walton and Dr. van Dyke. The Sierras, with all the wild life they carry, are his intimates. Few men have done more to bring together the men and the mountains of California.

Only to children and the childlike does nature speak thus. And only the childlike shall have the children as this man has had them all his life. A little child still leads him, a grandchild now, with endless witchery. Of such is not only nature, but the kingdom of heaven. It is they who hear God speak. Lifting up their eyes unto the mountains, their help cometh from the Lord which made heaven and earth. In a singularly unembarrassed, serene faith, Dr. McLean has waited on the Lord. And now at a ripe age, telling his threescore years and ten on the 31st of March, he knows and is persuaded. He fares on unencumbered, his life currents still running full. He says he is studying how to grow old. His friends pray that he may have many glad years to learn and practice the lesson, ere the eternal morning makes him forever young.

It appears that in many quarters women are as much more interested than men in education as in religion. President Huntington says there are three times as many girls as boys in Boston University; and yet the best things are as free for one sex as for the other.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

24. *Do you think the Twentieth Century Bible should be read from the pulpit, thereby taking the place of the inspired Word of God?*—W. H. B. (Massachusetts).

There is evidently a misunderstanding on the part of many with reference to the Twentieth Century New Testament. It is intended to be simply a careful translation by a company of about twenty English scholars, into modern vernacular. It is by intention, therefore, as accurate a presentation of the Scripture as any of the older translations. It of course has not the dignity of either the Authorized or the Revised Version; but I think it can be used sometimes with real profit, especially because it may give a greater sense of reality in the passages read. And it is reality in religion which, when all is said, we need most of all.

25. *In view of the changed conceptions which seem to be coming in concerning the Bible, how is one to think of it?*—L. C. (Ohio).

No doubt the clear recognition of the human element in the Bible has made it less easy, in some respects, to use it practically than when it was regarded as a book of law, equally infallible in all its parts. In a word, I suppose one is to think of the Bible as a record of the progressive revelation of God to men, culminating in Jesus Christ. And I think all practical difficulty is really pretty well removed when one remembers simply that Christ is Lord in the Bible as well as out of it, and that in a progressive revelation we must plainly test every earlier part by the supreme culminating revelation in Christ.

26. *Is not one justified in taking an agnostic attitude concerning some of the more difficult and doubtful points in theology?*—S. E. (New York).

Undoubtedly a truly agnostic position is quite defensible, especially concerning those portions of theology that may be said to be supplementary to the teaching of Jesus. But, on the other hand, one should be clear that he does not mean by agnosticism negative dogmatism. A true agnostic can only say modestly, I do not know; he certainly will not say, I know it is not so. Negative dogmatism, it must be remembered, is not less dogmatic than positive dogmatism, and in cases like those under discussion, is equally unjustified.

27. *Has there been any change within recent years in the questions that theological students are finding peculiarly pressing?*—G. S. (Ohio).

Undoubtedly. Already it must probably be recognized that critical questions are not, on the whole, in the foreground in the minds of theological students, but far more fundamental questions, the most pressing of which gather, perhaps, about the person of Christ. Theological students are recognizing that relatively to the question of how one is to conceive Jesus Christ, the question of whether one writer, or two or more writers stand behind the Book of Isaiah, is unimportant indeed.

28. *Is heaven a state of mind, or is it a place, a locality?*—C. M. (Connecticut).

I should say that we would best think of heaven as a life, as a civilization. It involves, however, of course, on the part of those who enter upon it, a state of mind; and whatever be one's final theological position, he can hardly help thinking of it as involving also a place.

29. *Is the doctrine of everlasting punishment generally accepted by the Congregational churches of today? Is it uncongregational for any church creed to read, "We believe in a future punishment that shall be in accordance with our heavenly Father's will?"*—M. A. P. (Massachusetts).

The latter statement, since it makes no definite assertion concerning the endlessness of future punishment, certainly cannot be regarded as uncongregational. It is very difficult to say what the answer to the first question is. I think it probable that the majority of Congregational churches still hold to the doctrine. And yet I suppose it is also true that an increasing number of Congregationalists, as well as other evangelical Christians, feel more and more the complexity of the question, even from the Biblical point of view; and on that account, among other reasons, are less inclined to statements that seem over-dogmatic.

30. *What are some of the "sure results" of Higher Criticism?*—A. S. L. (Iowa).

The phrase "sure results" would, I suppose, mean what Canon Driver calls "the generally accepted conclusions of criticism." Perhaps I can do no better than to quote from a previous statement of my own: "Summarily stated, these conclusions taken altogether give a different conception than that held by the traditional view, of the dates, order, authors and mode of composition of the books of the Old Testament; do not put all parts upon the same level, but rather emphasize growth in the religious ideas, institutions and legislation of Israel, and hold that the earlier prophets preceded most of this development; and recognize clearly the human element in the book. To particularize upon a single point—mode of composition. From a careful study of the books themselves, there has come to be general agreement among the critics that many books of the Old Testament in their present form are not the work of a single writer in the modern sense, but rather compilations whose main documents can still be made out.

31. *Should a very exemplary man, whom I believe to be a devout Christian, and all of whose influence is apparently thrown in favor of the things that make for righteousness, be kept out of a Congregational church with which he is naturally connected because, on account of his Quaker training, he has been led to believe that the sacraments are mere forms and not to be practiced?*—H. H. (Indiana).

Under the circumstances you name, I think I should not hesitate at all to take such a man as you mention into the church without baptism. The main point, surely, is that he does count himself a disciple of Christ and means to devote himself to his service. He plainly belongs in the fellowship of the church, I think, not without it.

32. *We think and speak of God in Christ. Should we also think and speak of God in the Spirit? In the arrangements of Divine Providence, that extends to the most minute events and incidents of life, should we think and speak of them as under the guidance and direction of the Divine Spirit? The laws of nature were ordained by God; should we think and speak of the Holy Spirit as the executor of law?*—L. S. D. (Florida).

I think it is of importance that we should see that the work of the Holy Spirit in the individual heart is one of the two greatest spiritual self-revelations of God. It does not seem to me that there is a similar gain in referring particularly to the Holy Spirit in the other cases named.

Timely Admonitions to
the Ambitious

The Tragedy of Success

By Prof. J. E. McFadyen

A Plea for the Cultivation
of the Best That Is in
One

[Professor McFadyen, the author of this article, occupies the chair of Old Testament literature at Knox College, Toronto. He is young enough to have been a pupil of Prof. George Adam Smith, but wise enough to have given to the Christian world a number of helpful and valuable books. His recently published *Old Testament Criticism* and the *Christian Church* is one of the most useful treatments of the subject discussed which we know. His work as a critic has not dulled the devotional elements in his nature, as his little books, *In the House of Silence* and *The Divine Pursuit*, show. He has already favored us with articles of a distinctively spiritual nature, and we are confident that our readers will welcome another from his pen.—EDITORS.]

The tragedy of suffering is often terrible, but it is as nothing to the tragedy of success. Not indeed that all success is tragic, but perhaps it would be true to say that all success is at least dangerous, and most of it tragic. It is always a menace to the higher life, and often its destruction. And so the quest for it is one of the most pathetic things in the world; it is as if a man were to strive, by every means and with what speed he may, to compass his own ruin.

THE HAZARD OF LIFE

This is a hard saying; but it was one who knew the awful possibilities of human life and destiny who said that a man was nothing profited if he gained the world at the cost of his soul. Now it is easy for us to lift ourselves lightly over the terrors of such a warning by refusing to face with candor and to consider with patience all that is implied in the word "soul." This simple word has a certain theological and somewhat unfamiliar flavor to the eager men and women who hurry along our busy streets. They would not indeed deny that they have souls, but neither would they profess to know much about it. The state of the soul—they believe in their hearts—has no immediate bearing upon the business in hand. When they have more leisure, or when they find themselves drawing too dangerously near the borders of another world, it will be time enough to consider the demands of the soul; and by the mysterious exercise of religion, it will be saved, no doubt, in the end.

But what if for "soul" we substitute the simpler word "life?" What will it profit a man if he gain the whole world and lose his life? It is impossible for the dullest or the busiest to evade the stern simplicity of this question. We all have a life. We know what it is to love it; and unless in the throes of madness or despair, we would not lose it for all the world. Thus the statement of Jesus is true, and every one would meet it with unhesitating assent even if we read into the word "life" the lowest meaning of which the word is capable. Clearly no one is profited if he gain the world and lose his life; for if he lost his life, he would lose the world too, and

then he would be poor indeed, with nothing to identify him in all the universe.

But Jesus means something more awful even than that. Life is that spiritual power in man which gives to existence its supreme worth, and without which a man is no better than his dog or his horse. To lose this spiritual capacity is to lose everything; and even could he gain the whole world, that would be but poor compensation for the loss of all that gives him his right to call himself a man.

THE ESTIMATION OF SUCCESS

Nothing tests a man so surely as his definition of success. He loves best that in which he is most anxious to succeed; and it is a pathetic testimony to the externalism of our standards that the men most commonly called successful are those whose wealth or worldly position has dazzled the eyes of the multitude. But is it not plain, upon reflection, that the only successful man is the man who has most triumphantly done the real business of his life? And here we are face to face with the question which is ultimate for all of us: What is the real business of life? Is it not just to make the most and the best of ourselves, and the most through the best? In a letter to a friend, Carlyle happily defined success as "growing to your full spiritual stature under God's sky."

Yet life is today so departmental and its activities are so subdivided that hardly any one dreams of aspiring to this spiritual stature or of endeavoring to develop his nature on all its sides; and those who dream do little more than dream. The necessity of providing for ourselves and for those whom we love develops our nature along certain restricted lines; and with this we soon learn to content ourselves; while all the time other and often nobler powers within us are slumbering or dying. And though we walk about the world with bright and happy faces and all seems well with us, it may be very far from well. The spirit within may be shrunken and withered—a piteous and ghastly sight for those who have the eyes to see.

Under modern conditions, success, as commonly understood, lies in doing one thing well; and it is sadly true that most men continue to do one thing well by neglecting things of at least as much importance as those which they consider.

THE CHOICE OF TRIVIAL THINGS

The great supper is spread today for all who will come and partake of it. The Lord openeth his hand and is willing to satisfy the desires of every living thing; but for the highest things of all there is but little desire. The cattle and the land, the office and the home, the buying and the selling, the planning and the scheming are more to us than fellowship at the same table with the great and the good and the Lord of all. We cheat ourselves of our birthright, and the pal-

try success we may win in our profession is bought with a great and terrible price. "Born a man and died a grocer"—some such epigram would be but too truthful a summary of many a life story; born to a splendid heritage, born with powers of large possibilities, whose proper cultivation would have brought to their possessor knowledge and influence and joy—and died with most of those powers strangled by the murderous routine of professional life.

Doubtless every man's profession is a divine school of discipline. It is by doing its duties that he develops his capacities and attains to any power that is ever his. But to most men it proves a prison as well as a school. They can see little of the great and beautiful world beyond the cruel bars of their window, and they seldom travel beyond the courtyard. In allowing our work to develop us, we ought not to allow it unduly to restrict us; for all things are ours. The music and the art and the literature and the beauty of the world are all for us. Could any folly be more tragic than to stand in the presence of all these things, and say, "I pray thee, have me excused?" Most men go to their graves without ever having known how much was theirs, how large and glorious the world is, or how rich and happy their life might have been. In their exclusive attention to their business, profession or home, they commit a slow intellectual or spiritual suicide; and this is one of the ways in which a man may gain the world and lose his soul.

THE LOSS OF HIGHER GOOD

The famous words of Darwin should be taken to heart by those who feel that they are giving their exclusive affection to the work of their lives, however important and honorable that may be. "Up to the age of thirty," he says, "or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure, and even as a schoolboy, I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. . . . I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect and

more probably to the moral character, by enfeebling the emotional part of our nature."

Over certain minds the claims of trade and commerce exercise a powerful and sometimes a deadly fascination; but this touching confession makes it plain that it is just as possible for those engaged more directly in the things of the mind and spirit to stultify the fullness of their manhood and to deaden themselves to interests that might have been a source both of power and pleasure. The preacher who has no mind for anything but his sermon, no interest in any form of literature which he cannot bring before his people in the form of exposition or exhor-

tation, has committed a crime against himself, if not also against them; for he has closed his eyes to some of the avenues along which God sends truth to men. Literature is larger than the sermon, and truth is not confined to commentaries. The whole earth is the Lord's, and the fullness thereof; and he has given it all, and not merely a fraction of it, to the sons of men and to the preachers of his word. The preacher, like other men, is asked to the great supper; and he is tempted, like other men, for professional reasons, to plead, "I pray thee, have me excused." But here, as often elsewhere, it is true that he who excuses, accuses himself.

There are some auto portraits which are really alive.

Whistler's paintings must always seem "queer" to those who have not eyes to see. In a world which likes to jog in ruts a new path is regarded with suspicion. On the other hand, there are too many eager to profess an admiration which they do not feel, merely to be in the fashion. The present Whistler exhibition in Boston will go far towards setting these things right. All gratitude is due the Copley Society for bringing together from far and near this representative collection. Here is an opportunity to see the artist in his strength and in his weakness, to measure his range and mark his limitations. Not a few who have gone to scoff have remained to pray; the sentimentalists have hushed their vain babblings; the critics have ceased their sententiousness, there has been a general readjustment of opinion. In due process of time we shall know Whistler's true rank among the immortals.

A Few Whistlerisms

NOTED AT THE WHISTLER MEMORIAL EXHIBITION UNDER THE AUSPICES OF THE COPLEY SOCIETY, BOSTON, FEB. 23—MARCH 27

By Estelle M. Hurl

This is the time of year when many of us womenfolk loiter a little as we pass the shop windows feeding our eyes on the feast of color spread there for our delectation. Masses of shimmering fabrics in tender blues and greens, pale yellow, pink and lavender, are artfully arranged, one tint delicately melting into another, in color "symphonies." Potted spring flowers, jonquils, hyacinths and tulips, are likewise grouped to form brilliant color chords, striking the eyes of the wayfarer. These are homely illustrations of the enjoyment of color in the abstract. In the world of nature color is so indissolubly wedded to form, and we, so little given to analysis, that we seldom dissociate the two. Yet in the higher fields of art, some power to separate them is necessary to true appreciation.

Now Whistler had a passion for color pure and simple. The work of his life, as a painter, was to communicate to others the impressions of his own exquisite color sense. So little did he care for mere line that in his paintings he sought purposely to obliterate it by every possible device. A love of color does not by any means imply a fondness for that which is bright or aggressive, the crude primary elements of the spectrum. That is barbaric taste. In proportion as the sense is keen and cultivated, does it delight itself in the innumerable semi-tones through which one color passes into another. Whistler's taste was for these quiet, or so-called neutral tints. In the studio vernacular, his palette was always in a low key.

With color then as his guiding motive, and sober color at that, Whistler turned from town and field and sought nature by the seashore and riverside. Here were only water and sky, with no trees or buildings, men or animals, to obtrude their outlines into the wide expanse of color before him. And for the beauty most satisfying to his soul, he waited for nightfall, when material objects vanish into vapor, and there is only light enough to make darkness visible.

Whistler has been called the "poet of the Thames," but he seems to me rather the poet of the night. The night is, so to speak, his own discovery, a new world of beauty never before dreamed of by poet or painter. It is past believing, if

one has not seen for himself, what a range of tones the night makes possible—rich peacock blue, dark steel-like blue, delicate silvery blue, grays of every tint. You come back to such pictures again and again, always to find something new. Even as you look the stars prick through the sky and add their twinkling lights to the enchantment. If you think before seeing them that there will be a good deal of "sameness" in subjects of this sort, experience will teach you your mistake.

One evening impression which no one but Whistler ever attempted is the famous Rocket picture. You strain your eyes in vain to bring order out of the chaos of darkness. You shall see all that the painter meant you to see and no more—the splendid showers of orange-colored sparks falling out of murky columns of smoke. The Fire Wheel is in a similar vein, where a burst of flame gleams luridly in the midst of surrounding gloom.

As Whistler is the poet of the night, the moods of nature which the Nocturnes interpret are as varied as their hues, always more or less serious, but never somber. There is neither loneliness nor terror in the night as Whistler knew it. We feel rather its stillness, its peacefulness, its restfulness, its solemn mystery, its enfolding tenderness, its sacramental calm.

The portraits which Whistler painted do not arouse the same enthusiasm as the landscapes. Apart from their remarkable qualities as pieces of painting they are deficient in certain essentials of great portraiture. They are not character studies but color schemes, often painted as flat as mural decoration. To avoid hardness of outline the painter made draperies and background of the same color—a girl in white against white, a woman in red against red, a man in black against black, and so on. It is a little eerie to see these figures, usually in somber raiment, emerging dimly from their environment. Nothing could make a more striking contrast to the self-assertive vitality of Sargent's portrait people than the self-effacing ghostliness of the Whistler folk. It was quite another matter, however, when the painter had his own face as a subject.

Our Polity

Should Church or Parish Take Precedence

A correspondent asks if it is not Congregational usage for the church to take action first in calling a pastor, and then for the parish to vote on whether or not it will concur. Of course the church should take the initiative both in calling a pastor and in accepting his resignation. This is the usage of the churches not only in arranging for a settled pastor but in securing a stated supply, though this by vote of the church is sometimes put in the hands of a committee representing both church and parish. Where the church is incorporated and is the only organization, its business is simpler and usually there is less liability to friction.

A Question of Church Discipline

A church includes in its covenant vows the promise to maintain private and family prayer. Its rules make a breach of these vows a censurable offense. The pastor asks if he would advise changing the covenant or changing the rules so that breach of these vows may not be a matter for church discipline.

We do not think it wise for a church to attempt to regulate the private habits of devotion of its members by promises and penalties. The attempt to enforce such discipline is almost certain to provoke strife, while to affirm that the church assumes the right of discipline but does not use it misrepresents the character of a Christian church. Its members covenant together to serve Jesus Christ and faithfully to try to reproduce his life. So long as this continues to be their spirit and ruling purpose, the ways in which they shall fulfill their covenant may best be left to their own consciences, guided by the Holy Spirit and instructed by their pastor as to their duties and privileges, and by their mutual counsel and fellowship in striving for the same end.

The pastor asks also, "Do you regard a church where some of the members do not keep all their promises or reach all their ideals as entirely a failure?" This question answers itself in view of what we have already said. See Phil. 3: 13-15.

The dates of the New England Chautauqua Assembly for the coming season are fixed as July 12-22. It is hoped that Bishop J. H. Vincent will be present on C. L. S. C. Day, July 21. The assembly is in charge of an able board of managers and a number of lecturers have been engaged already. The musical department will be under the direction of Prof. Lewis Ashton of Melrose.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER XI. SCENES AT THE "SALT-BOX"

Go down to the "Salt-Box"—take a peek in,
And there you'll see Davieson cutting plain tin.
His nose is so lo-o-ong, and his eyes are so dim!
But still he's a scooter at cutting plain tin.
—A Ballad of Echo Bluffs.

Of the few or many who may be watching the homespun thread of this tale, there will be a group who may discern nothing but the shadows of life in the industry that transforms infantile herring into a case of sardines. It would be unreal and less true to the purpose of its transcription if it failed to bring into its atmosphere the brightness and the breeze of life and labor. Consequently, many of the characters to whom you are introduced may not be necessary to the detailed events that formed the singular experience of that summer and gave birth to this story; but the variety is essential to a clear vision of life in this unique industry on the shores of Maine.

Let me illuminate by some diversions of another day, on which I was idling about the factories.

"Dumb" Davieson, tin cutter at the "Salt-Box," tramped the foot lever of his machine in silent oblivion of all but the fact that he could stamp out five dollars per day. It may be a fondness for cheese—Nat Murray said he had a mouth built for cheese, and it was usually "pooched" with it—had bred his taciturnity. However, it is the quiet man watching from his eye corners and keeping thoughts and opinions to himself amid the rattle of tongues who wins a measure of respect from his vicinity, whether among can makers, stock jobbers or in the medical profession.

At the "Salt-Box," for lack of other accommodations, "Lonely" Pike's seaming table was adjacent to the tin cutter's, and Pike sat next Davieson's machine. Lonely Pike—tall, slim, with great hands and feet that protruded from scant clothes (hung, as Captain Sinnett declared, "like a shirt on a handspike")—was fond of the sound of conversation, but lacked conversational powers. A tremulous diffidence obscured him. One thing positive about him, bred by habit, was that he could seam and make good money. One thing more—hidden but real—he had a scorn of meanness. Another, also: he liked Dumb Davieson's "opinions."

Smut White found it easier to "steal" rims from Lonely's table than to get a supply from the bin across the floor; easier still, since Lonely took it with pathetic silence, apparently without resentment, and replenished his own supply daily, adding a double quantity as Smut's visits became habitual.

Dumb Davieson watched the incident from the corner of his eye one day with a contemptuous grunt. Lonely leaned back uneasily.

"What 'ud you do about it, Dumby?"

Dumb opened his mouth reluctantly. "It's my opinion I'd punch him."

"I don't know—I don't want to hurt him," quavered Lonely; but his jaw tightened.

A half hour later when Smut edged round the table and reached with a genial smile for his booty, Lonely's long arm and hot copper shot across the pile and Smut, with a howl and a branded forehead, was flung back into the can bin, and thrashed with cut fingers among the sharp-edged cans.

Dumb Davieson swallowed his cheese. "Well done, Lonely!"

Lonely bent over his work with a grateful smile.

Tom Horton saw the thrust. "Just watch, now," he whispered to me with a confidential air. "That's sure to set off the crowd. Something'll happen before night."

Something frequently happens in a sardine factory. But a contagion possessed the "Salt-Box" that day. A merry imp of humor had evidently designed to brighten the seamy side of labor.

It passed to the cutting-shed where Hube Carson was washing out, and Ted Cook, fish-cutter, a tiny sprig of ten years, dressed in an inverted sawdust bag with head and arms protruding through slits, was ambushed behind a tub of brine and fish, clodding Hube with herring. Hube's leisurely smile was stirring his good-natured face as he stepped backward towards the tub. Ted's head appeared above it cautiously. With a flash Hube's long net was swung over the boy, and all that was visible was a pair of upturned, flying feet, beating the air above the pickle tub, brine and scales and gurry flying into the faces of a half-dozen would-be rescuers.

"Has he pickled enough, boys?" drawled Hube. With a dexterous thrust of his net he flung him out to the floor, blue-lipped and choking, salt and scales matted in his hair and his sack-cloth drabbled in brine.

In the packing-room "Lady Macbeth" worked at the table next an oil-tank. Black-eyed, white-haired, leathery and witch-like, the girls by long habit gave way when she pressed toward the oiler to replenish her supply. One girl resentfully pushed her aside. Lady's granddaughter, Jessie Carle, sprang in, her eyes flashing.

"Shame on you, pushing my old grandmother!" she cried.

"Shame on yourself!" was the retort.

"Why don't you earn enough to keep your old grandmother at home?"

They scrapped. There was a howl of pleasure from the sealing-room, and the foreman, with a broad smile, disappeared behind the dryer. When hair, disordered and tangled, fell over the combatants' eyes and blinded them in the scrimmage, Jessie seized a ladle of oil and with a quick motion flung it, trickling and cold, down her assailant's back. A shout of delight came from the sealers.

The plot of the unseen imp of humor deepened. Fanny Brent, otherwise known as "Mity," for her diminutive stature, had pushed through the knot of girls and climbed to a table beyond the oil-tank, leaning over it for a full view. Mity was enthusiastic. At the dénouement she danced with glee, but on the treacherous foothold of the oily table she lost her equilibrium. The dive to the depths of the oil-tank was dramatic. The rescue was comic. Dragged out from the adhesive fluid by an excited sealer and drained, head downward, she ceased to be "Mity." A new name—"Greaseball"—came with the unique baptism, to be carried, no doubt, to the end of her factory career.

But the imp of humor became almost a fiend at the last scene of the afternoon. Tom Horton, intent on watching the rescue of Mity, hung a bucket of mustard on the faucet of another oil-tank. Perley, the foreman, reappeared as the spectators of Greaseball's baptism were returning to their work. He caught sight of the heavy bucket of mustard hanging on the faucet, and came up in haste.

"Hey, look out!" he cried. "Take it off! You'll break that faucet!"

His heavy tread shook the floor as he sprang towards the tank. Tom stared with feigned obtuseness. The mustard bucket jarred and fell. It struck the floor at Perley's feet. The contents, like a volcano's burst, flew upward and the spicy deluge was flung into his eyes. He leaped backward with smarting pain and fell upon the packing-table. Spluttering and spewing he staggered to his feet, clawing mustard from his eyes and spitting it from his lips. A vigorous rub of the sleeve only wormed it deeper into the sensitive skin.

"Water!" he roared. Tom caught up a fire-pail and flung its contents over him. Gasping and groaning with the sting of the mustard and the discomfort of the sudden drenching he dropped to the floor. Smothering my smiles under a sympathetic countenance, I called for warm water to be brought from the fire-room, and proceeded to play the good physician for his relief.

[To be continued.]

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 18

Miss Stanwood presided. Miss Browne read letters from Miss Cole and Miss Matthews of Monastir, who modestly disclaim credit for the bravery which friends at home ascribe to them in remaining at their post in a time of great uncertainty and possible danger. "To run away with twenty girls would have been out of the question, and to leave them behind worse than all." With their twenty regular boarding pupils, they have not hesitated to receive in addition ten orphans, for whose support they became responsible. They have also about twenty day pupils. The girls have caught the spirit of self-denial and have volunteered to go without their dessert if the money might be allowed them for the relief

fund. They give their spare time to sewing, making quilts and children's clothing. The teachers hint at the salutary influence of the school when they tell us: "It is wonderful how quickly a girl's face brightens up after she comes to our school. One of the very sad things about the life of a girl here is that she never knows how to play and has no happy childhood."

Mrs. Bond, also writing from Monastir, gives a little picture of her busy life. Every Wednesday she goes early to the chapel and prepares work for the women who come to sew in the afternoon. Many remain for the evening meeting who would not have come for that alone. The work for wee babies is constant, and the sets of little clothes sent to places outside of Monastir have brought relief to many an anxious mother. Mrs. Bond firmly believes that "these very trials through which this people have passed will be made

the means of saving many a soul which would otherwise be lost."

Miss Evanka Akrabova brought a message from Miss Stone, who could not leave her feeble, aged mother to come herself. Miss Akrabova's account of the present trials in Macedonia and the work of the missionaries among the refugees—"No one among them who does not know who Mr. Edward Haskell is"—was thrilling. With all the money that England and America have sent, Bulgaria has exceeded them both in contributions. Speaking of what has been done here, Miss Akrabova said, "The secret of life in America is that the American people are always thinking of some one else." Would that the Christian people of our land better deserved such generous praise!

Miss Atkinson reported a letter from Miss Millard of Bombay, who is doing a remarkable work for blind children.

A Pastoral Outlook
from Chicago

Ministers, Men and Missions

By Rev. Sydney Strong, Oak Park, Ill.

A Keen Diagnosis. Some
Radical and Far-Reach-
ing Suggestions.

RECRUITS FOR THE MINISTRY

On a recent afternoon, the Senior Class of our theological seminary honored me with a call, by previous arrangement. We spent the whole afternoon in what Graham Taylor calls a "clinic" in homiletics and pastoral work. It occurred to me that if I were to hold a conference with these men about to enter the ministry—as President George had suggested—it would better be held in my "workshop," where they could see all the tools and smell the shavings and study my scrap pile. In my judgment, theological students would derive more benefit from visiting pastors in their workshops than from having pastors visit them in a classroom. But this is another story.

This conference, a day spent at Drury College in January, two days spent at Grinnell College in February have made me conscious that young men in our colleges are slow to choose the ministry. President Bradley at Grinnell told me, however, that under the leadership of Dr. E. A. Steiner a movement was setting in that promised better things. At Drury only a few were willing to declare their intentions. One of the seminary students in our conference said that he had visited Colorado College, and, while the appeal to social service found response among the students, few were ready to step forward into the ministry.

From some source a campaign should be inaugurated, with the distinct object of turning our best young men in that direction. It is getting to be the custom nowadays, if things do not move, to hire another secretary. This is not needed in most cases and particularly in this. We have college presidents, men like Thwing, King, Eaton, Bradley, Plass, Slocum, Frost, McClelland—strong, inspiring men, who could, I believe, with a little concerted action, double the Junior classes in our seminaries inside of two years. Or there might be a supplementary movement among the pastors. If under the invitation of the college presidents, or under the direction of Dr. George or Dean Bosworth, men like Dr. Gladden, Dr. Mills, Dr. Boynton, Dr. Barton, Dr. Loba, Dr. Thorp, Dr. Patton, could each spend a couple of days in one of our colleges, with the distinct purpose of getting recruits for the ministry, many a strong man would respond, who otherwise will drift into business or law.

Where is our Education Society? What better work could be done than to engage in getting men. Soldiers are more important than rations. It may be that efforts are being made. If so, one hears little of it. The fact remains, that in our strongest western Congregational colleges, few men are seeking the ministry. It will not do to point out the fact that scores of applicants hover around a vacant pulpit. Pity is that it is true. Yet it is no less a fact, that hundreds of churches are pastorless; that hundreds of churches have to put up with inferior men; that the religious world is crying for strong, tireless, courageous ministers of the gospel. The doors of opportunity for good consecrated men are countless.

WORK AMONG MEN BY MEN

The recent movement among the laymen, which originated from the Western Co-operating Committee of the American Board, I regard as the most hopeful sign that has appeared in late years. The simple organization came to a head at a business men's supper, when about a hundred were gathered. Twenty-four laymen have been selected, with E. H. Pitkin as chairman, who propose to go

out two by two and meet a dozen or twenty men of a church, and have a "heart to heart" talk in the interests of foreign missions. The pastors are not in it, but are cordially invited to stand by and cheer. It is expected that the men of the churches will become interested, as they have shown little disposition to be in the past. Doubtless, contributions to missions will be much increased by getting a few men in each church to take up the matter in whole-souled businesslike manner.

Moreover, if this movement goes, it will, in my judgment, be the beginning of a general lay movement that will mean much to the religious life of the churches. One prominent layman proposed that the effort be enlarged so as to include all the great Congregational societies, that the slogan be raised, "Five hundred thousand dollars from Illinois for missions," and he added, "We can do it, brethren, if we want to, and if we pull together."

There was quite a strong sentiment that before long a lay movement would be started that would roll the gifts of Illinois for missions up into the hundreds of thousands of dollars.

Another result, and more important than money, will be attained. And here, I should like to have our worthy Moderator Bradford—whose clarion notes often call us to action—listen. If a number of keen, earnest laymen get into the work of raising money for missions, it will not be long before they inquire as to how the money is spent. Our missionary organizations will be carefully scrutinized, and, if I mistake not, a lay movement of this kind will be the most effective agency to bring about a wise unification of efforts and organizations. So I am praying for this recent laymen's movement; for even more than the immediate end, that of increasing the gifts of the churches to the American Board, I see in it a power for the unifying and spiritualizing of our great home and foreign missionary work.

CITY MISSIONARY WORK

I am just now deeply interested in one phase of missionary work in Chicago. We are all still rejoicing over the endowment fund of \$150,000, made possible by Dr. Pearson's challenge and Victor Lawson's gifts, and by the heroic work of Drs. Armstrong and Noble, backed by the board of directors. This will mean \$7,000 coming annually into the treasury. I am now concerned lest the sense of responsibility for continued activity and giving be weakened. If with this endowment there comes a loss of personal interest, sad will be the day that Dr. Pearson made his challenge.

A recital of a little history will reveal the present situation as I see it. Other cities may draw lessons. When the City Missionary Society was organized twenty-one years ago, certain strong churches, the First, Union Park, New England, Plymouth, were centers of missionary activity. The "Old First," under Dr. Goodwin, was planting churches, sending out scores of workers to man the infant churches, and was a City Missionary Society in itself. Union Park was doing the same thing, sending out wagon loads of teachers every Sunday afternoon. New England and Plymouth were also centers of missionary activity, though in a less degree. At this time there was a large amount of personal interest and effort—each of these churches reaching out and taking care of its locality. Those were the days that produced Mr. Moody and Deacon Gates and others whom I might mention.

What do you find today? You may scan

a list of the leaders in these churches—still strong—and be able to find only a few men, if any (I know of none), who are leading *personally* in missionary activity. Instead, you will find the policy of "save ourselves" dominant. The old confident swing and inspiring tread are gone. The leaders are timid, conservative and selfish in policy.

My theory as to how it has come about is as follows: When the City Missionary Society was organized—with the purpose of more effectively covering the whole field—the individual churches began to lose their local interest, their gifts began to go to a society, and the personal factor, which is all important in missions, dropped out. Today, these churches are sending out few workers to other fields; notwithstanding the fact that some of the mission churches that they brought into being are starving to death.

This then is the situation: a city missionary society, getting only \$20,000 a year from the churches; a score or more of churches just holding on for existence; a score or more of churches, fat with men and money, but limiting their contributions to city missions by gifts to the treasury of the society, taking little interest, as shown in personal activity, beyond their own walls. Our mission work has reached what may be called a second stage in its evolution. The first stage was, *local interest with large personal element*. The second stage is, *centralization with the personal factor eliminated*.

And now let me state what is the next step absolutely demanded, and whose beginning is already seen in one or two churches, but which must become general all along the line. Hold fast to the central organization, the City Missionary Society. This centralization process has been wise. With this, however, there should set in a return to the *old personal and local interest*. A church, rich in men and money—a kind of power that proves to be a curse, if unused—much attach itself to one or several churches that may be poor in both men and money, and on the verge of starvation and death. Let Union Park, *e. g.*, with its magnificent inheritance, and its present prestige and power, extend a helping hand to several mission churches in its neighborhood, pour its rich life, in the shape of teachers and workers, into these feeble bodies, doing it all the time through and under the advice of the City Missionary Society. What a blessing! What an extension of city missions! And incidentally, Union Park would resume the glory of former days, would renew her strength!

I believe that I have expressed the call that is today laid upon churches like Warren Avenue, Leavitt Street, Union Park, the First, Plymouth, South, New England, Lincoln Park, Ravenswood, North Shore and the churches of Evanston, Oak Park, La Grange and Hinsdale. It is to quit measuring their responsibility to city missions by annual contributions. If this thing keeps up the contributions themselves will dry up. Instead, these churches are called upon to get attached fraternally and lovingly to one or several mission churches, and by personal interest and activity unselfishly to pour into them a rich current of hope and power, and behold, get back—after the law of Christ—tenfold more than they give.

The first Nonconformist to be elected a professor of divinity in an English university has just been selected—Prof. A. S. Peake of the Primitive Methodist College, Manchester, who goes to the chair of Biblical exegesis in the Victorian University in the same city.

The Conversation Corner

For the Old Folks

IT is all for the O. F.'s this week and so will even up for the encroachments made upon their column of late by "I. O. M." and St. Valentine and leap-year children and rats and cats and crows and squirrels and other things that delight the Y. F.'s.

QUESTIONS ANSWERED

Nov. 21, Jan. 16: "How happy is the man": the complete, old-time version of the hymn has been found (by Miss H., Quincy, Mass.), as was predicted, in an old Free-Will Baptist hymn-book, the "Sacred Melodies," published in New Hampshire (Dover?) in 1847. It differs somewhat from that of Jan. 16, and has five stanzas. Who wanted it?

Jan. 23: The Russian poem, "Ode to God," may be also found, J. M. R., Greenwood, S. C., says, in "Library of the World's Best Literature" (28; 16,841), and I find it in Dana's "Household Book of Poetry" (614). A New York gentleman was very anxious to have the same book he read it in at the "Adams School," Boston, in 1852—and I sent it to him! Bowring adds this singular note to his translation: "This is the poem that has been translated into Japanese, by order of the Emperor, and is hung up, embroidered with gold, in the Temple of Jeddo!"

Jan. 23: "Subscription Clerk": Answered from Massachusetts, Vermont, Connecticut, Washington, etc.

Weary and worn with earthly cares, I yielded to repose—

is the beginning of a poem entitled *The Starless Crown*, and published in Randolph's *Cheering Words*, in *Drifted Snowflakes*, in *The Christian Armour*, and in a Tract Society leaflet (20 copies for five cents), the author's initials being given in one case as "J. L. H." I have sent a copy to the "dear old lady in Arizona," but her other poem has not been supplied:

Once within a secret chamber
Stood a loom of wondrous power.

Feb. 13: "The Old Arm-Chair": The poem is Eliza Cook's and can be found in her works, also in Bryant's *Library of Poetry and Song*, and in Griswold's *Poets and Poetry of England*. As the music was specially desired, that was published in Boston many years ago by Reed and in "Kingsley's Social Choir," and is obtainable now of Myrex Music Company, 18 East Twenty-Second Street, New York.

I love it, I love it, and who shall dare
To chide me for loving that old arm-chair?
I've treasur'd it long as a sainted prize,
I've bedewed it with tears, and embalm'd it with sighs;
'Tis bound by a thousand bands to my heart,
Not a tie will break, not a link will start.
Would ye learn the spell? a mother sat there,
And a sacred thing is that old arm-chair.

Feb. 20: "There is no death:" Many letters have been received about this poem, but the difficulty was increased by its appearance in two different versions and by its assignment to two different authors—by most to Sir Edward Bulwer, by a few to J. L. McCreery. After searching long in Lord Bulwer's works, as well as in those of his son, "Owen Meredith," without finding it, I learned from an old

general of the Union Army in Washington, that the author, Mr. McCreery, resided there. Correspondence with him has brought out the facts of its authorship and publication.

The author was in 1863 a young and somewhat discouraged country editor in Iowa. While taking a long, slow ride in the spring of that year, and pondering in his mind the question of personal immortality, Orion and the lesser constellations, one by one, shone out. Then "came to him" the thought—and words—of the first verse, to which the next day he added nine others, and send them to *Arthur's Home Magazine*, Philadelphia, in which they were published in July, 1863. He reprinted them in his own paper, from which an Illinois editor copied them. They were then used (without credit) in an article on Immortality sent to a Wisconsin paper by one E. Bulwer, then copied into another paper, whose editor thought the signature a misprint and corrected it to "E. Bulwer."

That settled it! The poem was copied widely in the United States and other countries, attributed to Sir Edward Bulwer, sometimes to Lord Bulwer-Lytton. Under this name it has been published in various collections and preserved in many scrap-books. The author relates that one day in 1880 while sitting in the gallery of the House of Representatives he listened to an oration upon a deceased member, in which the speaker quoted from the poem—I find it in the Congressional Record—"as Bulwer has feelingly expressed it!" In 1883 Putnam of New York published Mr. McCreery's "Songs of Toil and Triumph," including "There is no death," carefully revised and containing sixteen stanzas, the first three and last of which are given below.

I do not wonder at the wide reception accorded to this poem, so deep and strong is the soul's longing to know that the friends who have left us are surely living in another life, and that we, too, in our turn are to live again. But so much the more do I wish the author had added other beautiful lines as a sure foundation for our hope, turning our reverent thought to Him "that maketh the Bear, Orion, and the Pleiades," to Him "that bringeth out their host by number"—our loving trust to Him who said, "I go to prepare a place for you," and, "Because I live, ye shall live also!"

There is no death! the stars go down
To rise upon some other shore,
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! the forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death! the dust we tread
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

And ever near us, though unseen,
The dear, immortal spirits tread—
For all the boundless universe
Is Life:—there are no dead!

One thing more the author says:

I have been thinking seriously whether to tell you of a queer remark to which your letter gave rise. To understand it you must know that the "J" in my name stands for John.

My little granddaughter overheard myself and wife discussing your letter Saturday evening. Sunday morning she crept into my bed and said, with intense seriousness which added to the humor of it: "Grandpa, I think you are right in saying, 'There is no death.' When you die they will just put your body in the ground, and your soul will go up to heaven, and the angels will come to meet you, singing, 'When Johnny comes marching home!'"

QUESTIONS ASKED

Where can I procure a copy of the verses relating to the famous Boston Tea Party, with the following refrain? FOURSORE.

There overboard she goes, my boys,
Let the darkening waters roar;
I love my cup of tea full well,
But I love my freedom more.

I have not been able to find that song, although other ballads about the historic tea party, ancient and modern, can be cited. This one used to be sung at the "Green Dragon Tavern" in Revolutionary times:

Rally, Mohawks, bring out your axes,
And tell King George we'll pay no taxes
On his foreign tea.

Seba Smith (Maj. Jack Downing) wrote another, which you will find in the old "Golden Wreath" song-book:

There was an old Lady lived over the sea,
And she was an Island Queen;
Her daughter lived in a new countrie,
With an Ocean of water between;
The old lady's pockets were full of gold,
But never contented was she,
So she called on her daughter to pay her a tax
Of three pence a pound on her tea,
Of three pence a pound on her tea.

Holmes's poem, read at a meeting of the Massachusetts Historical Society a hundred years after the Party, is familiar:

The waters in the rebel bay
Have kept their tea-leaf savor;
Our old North-Elders in their spray
Still taste a Hyson flavor.

I hope some antiquary can furnish the ballad wanted.

I wish to know the name of the house of the present King of England, if Victoria was the last of the Hanover line. E. J. C.

I asked a Corner boy who is himself a king—did not Bulwer write, "Harold, the Last of the Saxon Kings"?—and he wrote me:

As King Edward is of the Guelph or Brunswick or Hanover line, I suppose his real name would be Albert Edward Guelph.
Cambridge, Mass. HAROLD K.

No. The right to reign would come from his mother, Queen Victoria, and from her grandfather, the king about whom the Boston Tea-party folks sang, and that was the House of Hanover. But by immemorial English custom the name of the sovereign and his house is taken from his father, even though non-royal. Prince Albert was descended from the ancient house in Saxony, *Wettin*, so that the king's "real name" would be Albert E. Wettin, if you please! A man who knows all about such things tells me that a son of the present king of Saxony, having become a Catholic priest and renounced his royal rights, took the name of Max Wettin. Whitaker's *Almanac* has the true answer:

"HOUSE OF SAXE-COBURG.
Edward VII. Eldest Son of Queen Victoria. 1901.
Whom God Preserve!"

Mr. Martin

The Home and Its Outlook

In Earliest Spring

Tossing his mane of snow in wildest eddies
and tangles,
Lion-like, March cometh in, hoarse, with
tempestuous breath,
Through all the moaning chimneys, and
thwart all the hollows and angles,
Round the shuddering house, threatening of
winter and death.

But in my heart I feel the life of the wood
and the meadow
Thrilling the pulses that own kindred with
fibres that lift
Bud and blade to the sunward, within the
inscrutable shadow,
Deep in the oak's chill core, under the
gathering drift.

Nay, to earth's life in mine some prescience,
or dream, or desire
(How shall I name it aright?) comes for a
moment, and goes—
Rapture of life ineffable, perfect—as if in the
brier,
Leafless there by my door, trembled a sense
of the rose.

—W. D. Howells.

The Veil Between

BARRIERS BETWEEN THOSE WHO LOVE
ONE ANOTHER

BY ISAAC OGDEN RANKIN

"I have, of course, no real doubt that he loves me," said a son recently in speaking of his father," but when he talks to me I sometimes have to re-establish my conviction by a review of our whole life together."

In other words, there was a veil of manner between this father and his son which made the latter question again and again whether his father really loved him. In Helen R. Martin's just published story, *Tillie, a Mennonite Maid*, the daughter is amazed to find, when she breaks down under the toil and punishment which a harsh father inflicts upon her, that there are evidences of affection in his voice and manner. For the first time in twelve years of life under his roof it occurred to her that it was possible that her father was really fond of her. To such a relation the warning of her aunt was quite in point: "And don't you be judgin' the Lord by your pop!"

These are extreme cases, but they represent a great number of relations between kindred in which a harsh or indifferent manner has woven a veil between. Now it must be remembered that however prejudiced we naturally are in favor of our relatives, our eyesight and hearing are limited. We judge by impressions, and when the average of these impressions of voice and manner are repellent, how can we be expected to look through a veil which is so habitually worn? Why should those who really love perseveringly act as if they either hated or were indifferent to us? We get tired of arguing the contrary when our friends take such pains to bear false witness to themselves.

In these cases of misunderstanding—of concealed love and unsatisfied heart hunger—there is a quite needless exaggeration of the difficulty which we men

and women must always feel in getting close enough to understand each other. There always is, there always must be, a veil between. The perfection and the imperfection of our individuality alike require it. That would be a poor heart which we could wear upon our sleeve for every man to read. Our natures are deeper and more wonderful than that and continual discovery is one of love's privileges. When we are perfected we shall be at once more easy to understand and more unfathomable. But the point is that in our life, and especially in our relations of affection, there should be no unnecessary and misleading thickness of this veil.

There is something radically wrong in a household where the love of father or of mother is a matter to be established by calculation and not accepted as a self-evident and all-pervasive fact. The little girl who was waiting for a good-night kiss, and was told not to mind, "for kisses are common" had the right of it when she answered, "But this is my mother's kiss." Father's love and mother's love should glow and shine. They should be the axioms and not the propositions of all household argument. self-evident facts, no more to be doubted than the child's own existence.

Is it ever otherwise in the households into which this paper goes? Not often, we believe, perhaps never in the days of infancy. The veil between father and mother and their little children is very thin in our American homes, thank God! The peril is that it grows thicker as the years go on. We forget our infancy—how completely, few perhaps realize—but we do not forget our childhood. And fathers in these same American homes are astonishingly pre-occupied and often dangerously reserved and unresponsive. They do not see the gradual thickening of the veil that shuts out knowledge of their affection from the vision of the growing child. For love must grow along with the child's growth and use the language which the child can understand.

This peril of separation naturally increases as the child's interests outside the home expand. Unless the relation of confidence is continued and encouraged it becomes more and more difficult to maintain. The life together passes imperceptibly into the life apart, the happenings of which must be communicated before they can be discussed. School friendships step into the place which the home friendships filled. The child's new world ceases to be shared by father and mother. Then comes the peril of the child's faults and failures outside the house which need not and, if the veil hangs heavy between, frequently never are confessed at home.

This veil between is often one of manner. We love more than we are willing to allow expression in tone or words. Or we are so easily disturbed by petty vexations that we give them that emphasis of free expression we deny our affections. Nothing is more common than this. The true feeling is suppressed altogether or denied its right of full expression, while superficial annoyances are complained of in words and tones

which would fittingly rebuke most grievous sins. And the worst of it is that good and really loving people are unconscious of this sin against affection and proportion. They would be astonished—none more so—if they could hear themselves speak.

"Why don't you tell your teacher about this?" a young girl was asked, the teacher being one of the kindest souls alive, in all but manner. "O, I can't!" was the answer; "she flies out at me so for every little thing." And not long after I heard of that same teacher's lament that her scholars did not love her!

Cold words and scolding words are weavers of the veil between, but silence and flattery often have the same result. Nobody was ever known to get beyond piqued curiosity in his dealings with the Sphinx. Personal affection has no lodging ground in that quarter. Nor are the overtures of flattery in the long run more successful. "It's impossible that she should think as much of me as she pretends," was said of an older woman by a girl whom she was trying to befriend, "I never could believe these effusive people." It is as easy to hide one's self behind the veil of many and fluent words as behind few and cold ones, and much more frequently argues deliberate intention. From the cold stone you feel that you might sometime strike a responsive spark, but not from the fluid redundancy or perpetual babble of the stream.

We have no right, of course, to expect that our friends and relations should have no reserves. Even the closest friendships admit rights of privacy. Our nearest and dearest are not so shallow that we can see at once to their depths. To ask confidences beyond what our relation requires is an intrusion. But on the other side, if we give ourselves at all, surely we ought to give our genuine and genial selves. Such self-giving is consistent both with dignity and reserve. Our neighbor, though but for a moment, has a claim upon our full attention. Up to the limit of his claim every one with whom God has placed us in relations of affection has a right to some adequate and clear expression of that affection. What we call reserve will seem to others like denial. If we assume a veil, we are bearing false witness not to ourselves alone, but also to that love which, in its various degrees and manifestations, is witness and reflection of the perfect love of God.

Heimweh

Behind the hills the sun has set,
The dusk and dew are falling;
Far down the field the milker's voice
Floats faint, his late herd calling.

Before my weary feet the road
Into the night is tending;
A hush is on my lonely soul—
O night, that thou wert ending!

What is it like a benison
Into my heart comes stealing?
Beside the cots of Christendom
The children now are kneeling.

—Charles Francis Saunders, in *In a Poppy Garden* (Badger).

Sunny Jim

A FAMILIAR TALK TO BOYS AND OTHERS

BY WILLIAM BYRON FORBUSH

I was going uptown the other day when I noticed, wedged in between a Boston swell front and a colonial porch, a very curious little cottage. It interested me so much that I opened the gate and went up the broad walk to the front door. Upon this door was fastened a dingy wooden sign, on which with difficulty I could read the name, "Jim Dumps." Over it was a shiny new doorplate which said, "Sunny Jim." I happened to have a boy or two with me, as I often do, and we decided to make the genial philosopher a call.

We pulled the bell and before its merry jingle inside had ceased Mr. Sunny Jim himself was greeting us, in his joyful colored garments and with the funny curly queue on the top of his head twisted tighter than a pig's tail.

"Come in! Come right in!" he shouted. "Yes, of course! I shall be glad to tell you how to be sunny."

A curious and kickable dog ran after him as he led us, dancing, into his pleasant front room where, he told us, the sun is always shining.

"Mr. Jim," said I, "we come from a corner of *The Congregationalist*. We are of the family of a Mr. Martin who"—

"Mr. Martin!" he exclaimed; "I know him well. He came from the same place up North where Santa Claus lives. In fact, I believe he's the old fellow's first cousin. Well, well! we must shake hands all over again if that is the case."

"We have come to interview you," I continued, trying to look serious.

"Were you always sunny, Dr. Jim?"

"Don't call me doctor, boys. I am not a member of the R. E. A. No, I was not always Sunny Jim. I was not born with any larger funny bone than other folks. The corners of my mouth grew down; I used to forget the things I liked and remember the things I didn't like; I cast shadows wherever I went, and all my family and even this little dog had to listen to my constant complaints, for I was known everywhere as Jim Dumps."

"But how did this change occur?"

"I will tell you. Mine was a serious case. The people who have been cured in the newspapers were none of them as badly off as I was. I had to take five medicines before I was well."

And here Sunny Jim held up his five fingers.

"Five bottles?" asked a big-eyed boy who was patting the little dog.

"No, my dear, five prescriptions. The first, as no doubt you have read in my book"—

"Your book?" I asked. "I didn't know you had written a book."

"O, yes. You will see it, bound in boards, with portraits of my family, in front of all the railroad stations. The first prescription was at breakfast time. It was labeled 'Good Health.' I heard of one of you boys who was asked with the others in Sunday school by the superintendent, 'Now, boys, which of the saints do you want to see first when you arrive at your heavenly home?' and he shouted, 'Golliar!' He wanted to see the *strong* man. An angel with nervous prostra-

tion couldn't be sunny if he tried. So I began to wash off my troubles with cold water, eat things that would make me strong and sweet, and beat down Satan with my punching bag."

"Good!" shouted a strenuous young Teddy who was present.

"My second prescription followed the first one. It read, 'Always walk on the sunny side of the road.' A friend of mine cured pains in his bones by doing this. When I was a boy I once went up into the cupola of a great mansion. On one side was green glass, on another red, on a third yellow and on the last white glass. You could have spring, summer, autumn or winter in the landscape according as you looked. So now I always look at life on the springtime side."

"My next dose" continued Sunny Jim, "was 'Self-Control.' Once I went over to call on a neighbor's boy at Christmas time, thinking he would give me a present, and all I got was the measles. He was not to blame, I suppose, but it makes me think that since a gloomy disposition is equally catching and a good deal more serious a fellow had better get over it quick or stay shut up. I hear there's a law against carrying concealed weapons, but somebody told me there isn't any against carrying concealed troubles. If so, I propose to carry mine out of sight. Can you boys move your ears by their own muscles?"

"I can't," confessed Joe, "but Hugh can."

"Well, the reason everybody can't is because folks stopped trying to, and after they got out of practice their children never caught the trick. If everybody would cease pulling down their mouth muscles, soon all children would be like my children—with faces always smiling. And now, boys, I musn't preach to you any longer," said our good friend, jumping to his feet, "for you want to be off tramping."

"My fourth prescription," he said, as we moved toward the door, "was, 'Build a sunshine factory for other folks,' and I have found that building and running this factory gives one no time or room to grumble."

"And last," said Sunny Jim to the boys, as he held their warm hands at his doorway, "to be sunny we have to trust our good Father in heaven. What's that our great Book says? 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'"

It was starlight now and as we looked up we heard him say, "Earth and heaven are our Father's house, and, here or there, let us learn to shine."

My Pussies

BY ISABELLE H. FITZ

So plump and so fair and so furry,
With coats of the softest of silk,
They peep from their tiny brown blankets—
My pussies that never want milk.

I fondle and stroke and caress them,
Or playfully give them a squeeze;
They never will scratch or be naughty,
These pets of the purest Maltese.

I love them! Indeed who could help it?
You ask if I call each by name?
Ah no! They are numbered by thousands!
My pussies the willow buds claim.

Closet and Altar

THE WAY OF THE CROSS

Being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

Six hours alone, athirst, in misery:

At length in death one smote my heart and cleft

A hiding place for thee.

Nailed to the racking cross, than bed of down
More dear, whereon to stretch myself and sleep:

So did I win a kingdom—share my crown;

A harvest—come and reap.

—Christina Rossetti.

It is the Cross that reveals to me the beautiful holiness of God, it is the Cross that shows me the exceeding sinfulness of my sin, it is the Cross that persuades me that God is love.—*Hugh Falconer.*

What He suffered proved him to be of our kin; what He achieved showed how much He differed from all who had been before him. The humanity and the sufferings needed to test its sinlessness, were his, but the fruits of his victory are ours.—*Andrew M. Fairbairn.*

So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders and fell from off his back and began to tumble and so continued to do till it came to the mouth of the sepulchre, where it fell in and I saw it no more. Then was Christian glad and lightsome and said with a merry heart, "He hath given me rest by his sorrow and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden.—*John Bunyan.*

Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the cross.—*James Chalmers.*

I know that no man hath a velvet cross, but the cross is made of that which God will have it. But verily, howbeit it be not allowed to buy a cross at will, yet I dare not say, "O that I had liberty to sell Christ's cross," lest therewith, also, I should sell joy, comfort, sense of love and patience.—*S. Rutherford.*

Recalling His sweat as of blood,
His moanings at midnight outpoured,
His back with deep furrowing plowed,
His grief from His Father's own sword;
His going forth unto the Hill,
His giving Himself to be nailed—
Recalling—what heart but shall thrill
To sing of the Love that prevailed?

—Thomas Lewis.

Lord Jesus Christ, Thou holy and spotless Lamb of God, who didst take upon Thyself the curse of sin which was due to us; we unite with all the heavenly host of the redeemed in ascribing unto Thee power, and riches, and wisdom, and strength, and honor, and glory, and blessing. We bless Thee for all the burdens Thou hast borne, for all tears Thou hast wept, for all the pains Thou hast suffered, for every word of comfort Thou hast spoken on the cross, for every conflict with the powers of darkness, and for Thine eternal victory over the terrors of death and the pains of hell. Amen.

The Self-Revealing Christ*

By Rev. A. E. Dunning

A plain dividing line separates the period of the public ministry of Jesus before the death of John the Baptist from the period which followed it. In the first he cultivated publicity and rejoiced in it. The fame of his sayings and doings went abroad through all the provinces of Palestine and he sent out his disciples to spread it further and to announce that he would follow them in person. In the second period, which we now begin to study, he sought concealment. He recalled all his disciples from their mission, and left the cities where he was known. Why did he do this? How far did he succeed in concealing himself from the people? Why did he not succeed permanently in hiding from them? The answers to these questions are to be found in the study of these three things:

1. *His withdrawal from Galilee* [v. 24]. He had antagonized all the ruling classes in Church and State. The Pharisees hated him because he set aside their customs and rules as oppressive to the people, the Sadducees because they foresaw in the fulfillment of his plans the loss of their official positions, Herod and his followers because they feared that his teachings would arouse a rebellion. All this opposition came from the efforts of Jesus to fulfill his mission. The full discovery of the opposition was made when John was put to death. The people honored him as a prophet, and the Pharisees respected him. But they were powerless to protect him; and when Jesus heard that Herod regarded him as John come back to life, he sought to hide himself by going outside of Herod's dominions. The Son of Man would not sacrifice his life till he could accomplish his mission by the sacrifice. No man ought to expose himself to danger unless he has good reason to expect to accomplish something worth the risk.

2. *His sympathy with a mother* [vs. 25-30]. It was a person in greatest distress and need who discovered him hidden in a house on the borders of Tyre [vs. 24-31]. An alien in nation and religion, she appealed to him, not as the Messiah, not as a Jew, but on the ground of a common humanity. He refused to answer her appeal. He appeared unwilling to help her, and what he appeared to be he was; for he never dissembled. But he did not absolutely reject her, for if he had he would have offered to her no explanation of his unwillingness. His first objection was that she was not a Jew, and therefore was outside of his mission [Matt. 15: 24]. She simply pleaded the claim of humanity—"Lord, help me." He next objected that he ought not to take what belonged to Jews and give it to despised aliens [v. 27]. She met that by saying that she asked only what was left which Jews did not want. He might call her, she intimated, a dog—a Greek heathen—but she still urged the claim of humanity. Not as an unowned dog, but a dog under his table, she begged for his help. This plea astonished and touched him. "O woman," he exclaimed, "great is thy faith." "For this saying," he assured her, her prayer was already granted.

Perhaps no other incident in the gospels reveals so much of the character of Jesus as this one. It shows his susceptibility to the anxiety of others, his sympathy with mothers yearning over their children and his quick appreciation of the nimble mind that could enforce a plea by pointing to every factor in her favor. All these things should help us in our prayers, remembering that Jesus manifested the Father.

3. *His compassion for a sufferer* [vs. 31-36]. Finding himself discovered in Tyre, Jesus passed through Sidon, went round the northern end of the lake and entered the region of

the Ten Cities, where he was less known than in Galilee. But his fame had been spread abroad there [Mark 5: 20]. Again he was discovered and the friends of a deaf and dumb man came and besought him to heal him. He did not refuse to do this, but he sought to do it privately and to conceal the fact that he had done it [vs. 33, 36]. It appears as though his compassion for a suffering fellowman overcame his sense of danger from the persecution of the Jews and of Herod. Here also we disciples see in our Master the revelation of God the Father that the prevailing influence with him is compassion for his children who suffer.

It was impossible for one to be hid who was thus surcharged with helpful sympathy for all who were in need. Crowds of sufferers thronged him, and virtue went out from him to restore them to health. His mission to make men normal in body, mind and spirit, and himself were one. So far as Christ is in us, wherever we go men will be blessed who seek righteousness, truth and love, and men who are bent on evil will be irritated against us. The most trying experience which Jesus shares with us is in the hostility of those who seek righteousness while they and we misunderstand one another.

4. *His appraisalment by the people* [v. 37]. They saw his good deeds and gave him their unqualified approval. They said "He had done all things well." They did more. "They glorified the God of Israel." To bless men with blessings which had seemed to them unattainable and to turn their thoughts to God in praise is to fulfill a mission as great as Christ's. But one who does this cannot hide himself.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 3-9. Our Victories through Christ. 1 Cor. 15: 50-58. (Easter meeting.)

The instinct of victory is in us all. We like to beat in marbles, tennis, golf, debates, business, warfare. Christ does not eradicate this normal impulse, but consecrates it. He says, "Continue to cherish your ambition to win, but let me show you what the real conflicts are and how you may triumph."

The first victory, the foundation of all other victories, must be the conquest of self, to unify and master conflicting desires, to get the tongue and temper in leash, to tone up the moral life, to take the little foxes that spoil

the vines and cast them out of the vineyard, to conquer worry. Procrastination, slovenliness, carelessness and that arch enemy, selfishness—surely this constitutes a large enough fighting program to satisfy the noisiest Jingo. Christ says the only way to do it is by holding before us his example, his method, by taking him as ally.

Having gotten ourselves fairly in hand we can now turn our attention to the other man. Yes, say what we will, he is our rival, after the same things which we want, in our way. Unless we look sharp, he will prevent us from obtaining the coveted prize. The danger always is that our competitor will become our enemy. How can we prevent that unhappy outcome? How can we hold our ground against him? Here again there is only one way and that is the way of Jesus. We must outstrip our neighbor by loving him, by rejoicing in his successes, by helping him get on, by giving him the advantage, if there is one, in the contest. As Henry van Dyke puts it in that little classic, *The Footpath to Peace*, we are to covet nothing that is our neighbor's save his "kindness of heart and gentleness of manners." My neighbor may beat me out many times in other ways, but he shall not surpass me in love.

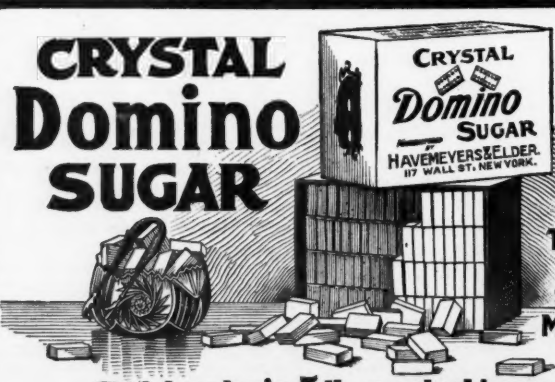
But there is one more victory yet to be won and that is over the world. It is a dear, rich world to be sure. The last thing we want to do is to fly from it. But, after all, it plays us false now and then, or, at least, it disappoints us. Then again it stifles our best life. All its joys pall on us. It is a good world as far as it goes, but it doesn't go very far. But Jesus tells us we must stay in the world, that we are a part of the order of the universe, that we must take our share of its gain and loss, of its joy and its pain, yet we can hold ourselves free from its entanglements, superior to its allurements, independent of its dictates. Instead of being caught and whirled along in its rapid movement, becoming mere machines and perhaps in the end being ground to powder, we can, while our feet are on the dusty highways and our hands busy with material interests, live in fellowship with God. "Be of good cheer I have overcome the world."

And where the world hits hardest in is at the point of death. There it seems to be wholly victor, but who is he that cometh from the tomb in Joseph's garden in glistening garments? It is Christ the Lord of death.

Peace, perfect peace, death shadowing us and ours? Jesus hath vanquished death and all its powers.

The Easter season thrills with the fact of victory. Let us every year plant the great hope a little deeper down in our own hearts against the time of our own greatest need.

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*The International Sunday School Lesson for April 3. Jesus Visits Tyre and Sidon. Text, Mark 7: 24-37.

The Literature of the Day

President Hadley's New Book

The first thing to be said of this book is that it is proof positive that by becoming a college executive President Hadley has not ceased—as have some other men so honored—to be a productive scholar. Considered along with President Eliot's recent address at Faneuil Hall it reveals the presidents of New England's oldest institutions of learning, deeply concerned with the adjustment of revered individualistic American traditions to an era when emphasis is being put more and more on social unity and extension of governmental activity.

The note which President Hadley here strikes is conservative so far as it refers to political matters; it is progressive so far as it refers to society's right to control and discipline individuals and corporations when engaged in social exploitation.

Viewing our present political situation he sees that the need is for emphasis on duty rather than on rights, on education for suffrage rather than contention about it; and this leads him to condemnation of the Reconstruction legislation affecting the Negro, and substantial indorsement of the Southern intention to preserve white supremacy, at least until the Negro has been trained to a sense of responsibility for his freedom.

Viewing the industrial and commercial strife of the time, President Hadley is for far stricter control and supervision of corporations and trades-unions, in whose freedom today he sees much that borders on license, and an atrophied sense of responsibility to society which has created them. Incidentally, it is interesting to note that he still adheres to the social boycott as an effective weapon with which to punish notorious thieves among industrial captains and financiers.

It might be inferred from what is *not* said in the book that President Hadley were a Stoic; and his dealing with free-will points toward determinism.

[Freedom and Responsibility in the Evolution of Democratic Government, by Arthur Twining Hadley. pp. 175. Chas. Scribner's Sons. \$1.00 net.]

The Disharmonies of Man

The author of this book is one of the professors at the Pasteur Institute in Paris and the discoverer of important facts in his chosen department of biology. He has given us here his generalizations in science and philosophy. The science is delightful and instructive, the philosophy naive and amusing. He himself calls the book *Studies in Optimistic Philosophy*. He deals with his subject in three parts: first, Disharmonies in the Nature of Man; second, Attempts to Diminish the Ills Arising from these Disharmonies; and third, What Science Is Able To Do to Alleviate the Disharmonies of the Human Constitution. According to his account man is the product of a sport from one of the Simian races. His physical and mental constitution is on the whole decidedly clumsy in its adaptations to environment. He has absolutely no hope of personal immortality, and must put himself blindly

into the hands of science, which can hope to do no more for him than to lengthen his life and reawaken in his soul the age-long atrophied instinct which looks forward with desire to death.

The humorous feature of this serious and suggestive book is its naive declaration of a great series of universal negations. The man whose philosophy can so lightly sweep through all the realms of thought and deny in cold blood the hopes and aspirations of the great majority of other men, and yet who describes man as a probable sport arising suddenly from a family of now extinct apes, must be allowed to have a small sense of the intellectual proportion of wonders. In his own department the professor is to be read with admiration and has been most helpful to mankind, but as the universal philosopher his contribution strikes us rather as a warning than as a help in the effort toward a solution of the problems of humanity. We call the attention of our readers, however, to the changed point of view since the famous *Bridge-water Treatises*. There emphasis was upon the harmony of creation—here the theory of man's fate is built up upon a study of the disharmonies—the misfits—of his physical nature.

[The Nature of Man, by Elie Metchnikoff. pp. 309. G. P. Putnam's Sons. \$2.00.]

RELIGION

Studies in English Religion in the Seventeenth Century, by H. Hensley Henson, B. D. pp. 265. E. P. Dutton & Co. \$2.00 net.

Canon Henson's breadth and liberality appear in these six studies, which were originally delivered as lectures in St. Margaret's Westminster. The controversies of the seventeenth century in England are still so much our own controversies that we find our interest keenly alive in following his treatment of such subjects as Sabbatarianism, The Presbyterian Experiment and Toleration. While each is independent, they overlap and enlarge each other, and go far toward making a good picture of the age. Canon Henson quotes with appreciation John Robinson's farewell address to the Pilgrims, but thinks it beyond the grasp of thought of those who heard it. Here he has confused the Pilgrims of Plymouth with the Puritans of Massachusetts. Robinson's words were quite in the spirit of the Pilgrims—they would have made little appeal to the Winthrop and his preachers in the Massachusetts colony.

Helps to Faith, by J. H. Garrison. pp. 245. Christian Pub. Co. \$1.00.

Brevity and clearness are prominent merits of this little work by the editor of *The Christian Evangelist*. It is not designed for the scholar, but for the average intelligent reader. Its chapters on Conversion and A Divided Church are admirable.

The Teaching of Jesus, by Rev. Geo. Jackson. pp. 252. A. C. Armstrong & Son. \$1.25 net.

Summaries of the teaching of Jesus on fifteen topics, originally delivered as sermons and now put in book form. They make no pretension to originality of research or novelty of interpretation, but are simple, practical appeals to common sense by a well-read man who is very much in earnest.

The Representative Women of the Bible and the Representative Women of Today, by Rev. Len G. Broughton. pp. 235. Pepper Pub. Co., Philadelphia. \$1.00 net.

Addresses by a popular Baptist clergyman of Atlanta, Ga., much better fitted for oral hearing or for publication in the daily newspapers, than for collection between the sober covers of a book. Full of picturesque material, some of which is effective and not a little, to our taste, lacking in reserve and dignity.

Fellowship. pp. 122. A. Wessels Co. \$1.00.

Fourteen letters by a mourner to mourners. It may be a comfort to the bereaved to place this book in their hands if the personal assurance of sympathy goes with the gift.

The Apex, by Thomas B. Gould. pp. 111. Richard G. Badger. \$1.25.

The Story of the Nazarene, by Noah K. Davis, Ph. D. pp. 428. F. H. Revell Co. \$1.75 net.

The author of this popular life of Christ has held the chair of moral philosophy in the University of Virginia for thirty years. This book is an epitome of the research to which he has devoted his life. The outline narrative is made more effectual and attractive by the weaving together of the results of critical, exegetical and psychological studies. Especially is this evident in the discussion of miracles, demoniacal possessions, the temptation, the definition of Jewish sects and the chapter on the anticipation of the coming of Christ in mythology and ethnic religions. The supernatural in the Bible has seldom been better defended. The work is not over charged with imagination.

VERSE

The Divine Vision and Other Poems, by A. E. pp. 123. Macmillan Co. \$1.25 net.

The author of this book belongs to the circle of modern mystics which is connected with Ireland and Celtic tradition, that circle of which Mr. W. B. Yeats has been the visiting representative in America. The sense of hidden presences and of the continuity of human life is strong in these pages. The thought is often difficult to follow on account of this sense of nearness of remote things. Spiritually we may say the poet constantly sees double, yet the challenge of thought is unmistakable. The real name of the author, we understand, is William Russell.

Reliques of Rhyme, by James Lincoln. pp. 52. Richard G. Badger, Boston. \$1.25.

This is a strangely incongruous title for so grim a book. The author was an admirer of England, but a disapprover of England's war in Africa. Withdrawn as an American from the fray, he put the dramatic incidents of daily newspaper report into often striking rhyme. The reader feels the incongruity of war in his verse, even though he may feel that much of his sympathy and condemnation is misplaced.

Anacaona and other poems, by John M. Morse. pp. 187. Grafton Press, New York.

Mr. Morse has put into careful verse the story of the Indians of San Domingo before its discovery by the Spaniards, as told in Irving's *Life of Columbus*, and of the Spanish cruelties which destroyed them. Other poems devotional, patriotic and miscellaneous give variety to a pretty book, illustrated by a portrait and landscape etchings.

Cogitations of a Crank, by Septimus Winner. pp. 112. Drexel Biddle, Philadelphia.

Mr. Winner was the author and composer of many popular songs, perhaps the best known being *Listen to the Mocking-bird*. These verses will add nothing to his poetical reputation.

The Age of Ivory, by Henry Harmon Chamberlain. pp. 52. Richard G. Badger, Boston. \$1.25.

If the evolution of the world had given the place of mental and moral leadership to the elephant instead of man, what would have been the tasks and warfare of the tusked Bayard? Mr. Chamberlain has made an imaginative narrative in fluent and often humorous verse in answer to this question which has an interest of its own.

At the Rise of the Curtain, by Francis Howard Williams. pp. 148. R. G. Badger, Boston. \$1.50.

A drama of Mary Queen of Scots and the Rizzio assassination, with other and briefer dramatic preludes. The situations are firmly grasped and developed in unusually strong blank verse.

FOR YOUNGER READERS

Fifty-two Sundays with the Children, by Rev. Jas. Larmount. pp. 279. H. R. Allenson, London.

These short pulpit talks to children have most of them been printed in the English religious press. They are arranged in groups, show much facility in grasping a picturesque and suggestive point of view, and would be sure to interest children.

Cunnie Rabbit, Mr. Spider and the Other Beef, by Florence M. Cronise and Henry W. Ward. pp. 330. E. P. Dutton & Co. \$1.50 net. Miss Cronise was at one time a teacher in an African mission school under the auspices of the United Brethren. For her own edification she began to collect the stories, games and conundrums which the mission children brought from their distant homes. Their value as folklore becoming apparent, this interesting book has resulted.

Jewel Story Book, by Florence A. Evans. pp. 102. Saalfield Pub. Co., Akron, O. 60 cents. Short stories supposed to have been told to a little girl by her mother's jewels. By their variety and brevity they are adapted to the needs of little children, who frequently tire of one continuous story.

The First Year of Responsibility, by Maynard Butler. pp. 119. E. P. Dutton & Co. 60 cents net. A talk to boys intended to guard them against the dangers of a first year away from home. The subject is character. Its qualities are simply defined, its obstacles pointed out and each lesson is pointed by a fresh and telling anecdote.

Roger and Rose, by Katharine Beebe. pp. 185. Saalfield Pub. Co., Akron, O. \$1.00. These are childlike stories of the daily occupations of a little brother and sister, enjoyable to young children just learning to read. There are also some pleasant sketches of bird life, outdoor sights and some patriotic stories briefly retold.

Mother Bunny, by Harriet A. Cheever. pp. 97. Dana Estes & Co. 40 cents net. A rabbit's adventures told to a little boy by Mother Bunny. It is a wholesome story, with its lessons of justice and kindness in the treatment of animals.

Daddy Joe's Fiddle, by Faith Bickford. pp. 104. Dana Estes & Co. 40 cents net. A tale of love and music told in a way to interest girls about twelve years of age.

Twilight Tales Told to Tiny Tots, by Anita D. Rosecrans. pp. 135. T. Y. Crowell & Co. 50 cents net. Just such a collection of stories about fairies, animals and adventures of boys and girls as little tots delight in.

LITERARY STUDIES

Points at Issue and Some Other Points, by Henry A. Beers. pp. 273. Macmillan Co. \$1.50 net. This title refers primarily to the papers on college teaching of English which will make their claim upon educators but are of less interest for the lay reader. Broader and more general in their invitation are the discussion of war in its relation to literary production; the setting out of Emerson's underlying philosophy, which Professor Beers finds to be that of Schelling; the essay on the modern feeling for nature and the sketch of Queen Elizabeth of Bohemia. These are sample themes from a book of unusual range of interest and variety of subject, which will be read with pleasure by lovers of nature and of literature.

Forerunners of Dante, by Marcus Dods, D. D. pp. 275. Chas. Scribner's Sons. Imported. \$1.50 net. A painstaking and erudite presentation of visions of the future state of the dead, aiming to give some adequate representation of the ideas of punishment and reward as they developed through the ages, and so leading the reader up to the conception which, roughly speaking, prevailed over Europe at the time when Dante wrote his Divine Comedy.

The Significance of the Ring and the Book, by Roy Sherman Stowell. pp. 30. Richard G. Badger. \$1.00. This slight monograph may be of worth to those who have never approached Browning's masterpiece, for it introduces the reader and dwells on the structure of the poem; but the book's title led us to expect a more thoughtful study.

Elementary Guide to Literary Criticism, by F. V. N. Painter, D. D. pp. 196. Ginn & Co. 90 cents. This book is written as an aid to the young student of literary criticism, pointing out to him the qualities necessary to make a good writer and also those which constitute a competent critic. The author's practical ideas and interesting style follow the precedent

which he has established by his former writings on English literature and composition.

MISCELLANEOUS

The Waters Above the Firmament, by Isaac N. Vail. pp. 406. Ferris & Leach, Philadelphia. \$2.00.

Could Mr. Vail's theory be accepted, it would certainly be epoch-making in the departments of geology, zoology and history. He supports the thesis that the geological ages are due to the successive fallings in of rings and atmospheres like those which surround the planets Saturn and Jupiter. The carbon in the coal fields was so deposited, the firmament of Genesis was such an encircling envelope of cloud, and Noah's deluge was the final descent of the waters above the earth. The author makes a crucial case for his argument of the coal deposits, which he claims cannot possibly have been of vegetable origin, and to the geologists and astronomers we may safely leave him.

The Analysis of the Hunting Field. pp. 323. D. Appleton & Co.
The Life of a Sportsman, by Nimrod. pp. 396. D. Appleton & Co.

Reprints of hunting sketches which were popular and successful in England in the first half of the last century. Each is fully illustrated with reproductions of the original colored sporting plates.

A Keystone of Empire. By the author of *The Martyrdom of an Empress*. pp. 322. Harper & Bros. \$2.25 net.

Those who have followed this author in previous volumes will read these pages with the same order of interest. They are, indeed, a necessary companion to *The Martyrdom of an Empress*. No romance could hold a more

startling series of events, and the Emperor Francis Joseph's relations with his brilliant and devoted yet hard and imperious mother, his lovable and kindly old father and grandfather, and fresh side-lights on the unhappy life of the murdered empress, are given in full detail. It makes a study of the limitations of monarchy, and the dreary compulsion of many necessary forms. Yet a certain sense of unreality is felt, a fact due it may be to the court life itself rather than to its method of presentation.

The Faerie Queene, by Edmund Spenser. pp. 582. T. Y. Crowell & Co. 60 cents.

Prof. William P. Trent of Columbia has supplied the introduction for this edition, which is provided also with a glossary and list of variations.

The Canterbury Tales, by Geoffrey Chaucer. pp. 367. T. Y. Crowell & Co. 60 cents.

Another number of the Astor Edition of the Poets. A complete and clever edition with introduction and glossarial index by Professor Lounsbury of Yale.

A Bunch of Roses, by M. E. M. Davis. pp. 257. Small, Maynard & Co.

These are distinctly plays for amateur use. The scene is usually at Pass Christian on the Gulf Shore. The humorous situations are on the whole well imagined and they are well-suited to the purpose for which they were meant.

Drawing Room Plays, by Grace Luce Irwin. pp. 165. Paul Elder & Co., San Francisco. \$1.25.

One-act comedies for amateurs. There is good variety of scene and incident and many humorous situations. The note of farce is rather overdrawn at times but one hardly looks for probability in plays produced for this particular purpose.

Book Chat

John Morley visits us next fall.

Maarten Maartens, long silent, has a new novel forthcoming.

The late George Gissing left an estate of only a few hundred pounds.

A collection of the letters of John Ingselsant (J. H. Shorthouse) is being edited by his wife.

A new essay by Henry Drummond called *Going to the Father*, is to be published shortly by Dodd, Mead & Co.

We are to have a new volume of essays by Maeterlinck this spring, dealing with both natural and philosophical subjects.

The April *World's Work* will be a large war number devoted to the Russian-Japanese struggle, with many maps and pictures.

Nothing has been heard from Lucas Malet since Sir Richard Calmady, but she will soon issue a novel of modern English society called *The Paradise of Dominic*.

Mrs. Humphry Ward is planning to sojourn in Italy while writing a new novel, which is to appear in *Harper's Magazine* as soon as Miss Johnston's *Sir Mortimer* is completed.

Who's Who in New York City and State should be valuable, as it is able to include much that is necessarily omitted from *Who's Who in America*. It is also a suggestion for other states to do likewise.

W. Robertson Nicoll, an editor who, it will be remembered, discovered Barrie and Crockett and other popular writers, praises James L. Ford's *Brazen Calf* in an article in the *British Weekly*, and asserts that it should have a wide circulation in England.

Books by popular authors which will be published soon are *The Prisoner of Mademoiselle*, an Arcadian novel, by Charles G. D. Roberts, *The Queen's Quair*, by Maurice Hewlitt, *The Woman Errant*, by the author of *People of the Whirlpool*, and the long-expected romance by Winston Churchill called *The Crossing*.

The *English Pall Mall Gazette* has had a popular vote on the ten best novels of last year. Henry Seton Merriman's *Barlasch* of the

Guards stands first, with a percentage of eighty-one; Mrs. Ward's *Lady Rose's Daughter* is second; and Crawford's *Heart of Rome* third. Mr. Merriman left an estate of \$250,000, solely from the profits of his books. He had completed a novel and a collection of short stories which are to be published later.

The London publishers of *Good Words* and the *Sunday Magazine* have gone into voluntary liquidation. Not many years ago they bought these two publications for about \$120,000. They have been excellent magazines of their kind. Their disappearance indicates the change of popular taste, as great in England as in this country, in regard to religious reading. The title of the *Christian Realm*, one of the best of the English magazines, has been changed by dropping the "Christian."

The *Booklover's Magazine* gets out a decidedly attractive periodical. It gives its readers a generous supply of pictures of all sorts, including always some choice color reproductions, and its articles range over a wide field. Perhaps its most noticeable characteristic is its variety. One never knows beforehand what the cover or contents will be. One of our own editors, Mr. George Perry Morris, contributes one of the March features—an illustrated article on The Old Guard of New England, giving the views of our most famous living authors as they face the striking social, intellectual and political changes of our times.

The Twentieth Century Club Lectures, by Prof. R. G. Moulton in the Colonial Theater, Boston, on the Bible as Literature, are attracting much attention. As several people, including some ministers, have been inquiring whether any of Professor Moulton's material can be found in print, it may be said that much of it is embodied in his extremely interesting book, *The Literary Study of the Bible* (\$2.00); and an abridgement of it, *A Short Introduction to the Study of the Bible* (\$1.00). His plan of printing the Bible with modern typographical aids to its correct understanding has been carried out in his valuable series of small books known as *The Modern Reader's Bible* (20 vols., 50 cents each).

A Live Rural Community

By Rev. William F. Ireland

One sees much in the press regarding the decadent country town. It is refreshing, therefore, to touch country life where the tide is not at its ebb, but at its flood.

The West Groton (N. Y.) Congregational parish is a distinctively rural community. The little borough, four miles from the railroad, includes a cluster of only some dozen houses, centrally located among which are the church and parsonage. From the very edge of this little town the farms, with their spacious acreage, comfortable homes and roomy barns, extend in every direction.

The "Four Corners," as our borough is styled, is characterized by business enterprise. Just across the street from the church is the store and post office. The busy proprietor, not content with the ample custom that comes to his door, sends his wagon out through all the back roads carrying goods and provisions, and bringing back eggs. With these, by means of cold storage, he caters to a fancy trade in New York city. This country storekeeper, moreover, is active in securing a market for pre-

tannery and returned to him here where he sells them at good prices, buyers from Boston, New York and elsewhere looking him up.

Our creamery industry touches all the farming region. It produces butter every day in the year. In summer there are seventy-five patrons, and the present output is six hundred pounds a day.

The West Groton public school—an ordinary district school—has always been the pride of the community. From this school have gone several young people in recent years to the universities. Its distinguishing feature is a good library, a nucleus for which was provided some years ago, to which twenty dollars' worth have been added each year. All residents are entitled to draw from its five hundred volumes.

It is a delight to drive along the roads and note the prosperous farms. Most of the homes are nicely painted, and the large barns and out houses indicate that farming is still a paying business, while the neatly clipped lawns suggest that the spirit is not altogether



Shipping Eggs at West Groton, N. Y.

viously unmarketable produce, and has succeeded notably with the home dried apple of the farmer, exporting a large quantity annually to Germany.

The egg business is the industry of this region today. A monument to indomitable energy and power to overcome great obstacles is the beautiful residence and grounds of the head of the egg firm. This firm handles 10,000 cases of eggs in a single year. Its cold storage is equipped with an ammonia plant and contains all modern devices for preserving eggs. Thirty years ago the senior member began business, crippled by a disease which made him dependent on crutches, shipping at first just one barrel of eggs—the method then of transporting the article. Despite physical barriers which would have daunted a weaker character, the business has gone on to the large proportions of today. A feature of this estate is its beautiful grounds. Where fifteen years ago there was not even a shrub, the house is surrounded by a cedar hedge, foliage plants and magnificent elms. The largest one of these latter, when set out ten years ago, measured through its base nineteen inches.

Another of our business men has worked up a large fur trade. He began in a small way, securing the furs by trapping and hunting. His stock now comes from such distant points as California and Florida, the mails carrying his advertising cards to every part of North America and bringing back these rare furs. They are shipped to a Philadelphia

utilitarian. The people pride themselves on keeping abreast with the times. Daily papers, magazines, the occasional running home of the young people from the schools, all help to keep them in touch with the wide-awake world.

But the center of the life of the community is the church, the only one in a radius of from three to four miles. Here the people gather of a Sunday in right good numbers. Not only are the commodious horse sheds filled, but an array of teams are fastened all about the church. The people enjoy worshiping, and there are as many "sermon tasters" here as in the congregations of the Bonnie Brier Bush. Nor is religion confined to Sunday.

A sketch of West Groton life would not be complete without reference to the pastorate of Rev. John Cunningham, which lasted for twenty-three years and which came to a close about five years ago, when this noble man of God retired from the public ministry at a ripe old age. His stamp is placed upon the intellectual and spiritual life of the community. The church membership, numbering 147, had its largest accessions during his ministry, while the church and parsonage property were greatly improved. His is a fragrant memory throughout this region.

What are the causes for this abundant life in a rural community? One thing, the people believe that they have a place in the great busy world, that there's a need which they can supply, and are intelligently seeking to meet their opportunity. Again, there's an old

New England stock here which settled in this region three generations ago, and the farms stay in these families. "Stick-to-it-iveness" is a characteristic of the community. But the great reason for the prosperity, and the one given by the people themselves, is their love for things spiritual. "We love and reverence God and his Church," they say; and Christ says, "I came that they might have life, and have it more abundantly."

In and Around Boston

A Good and Needed Work

The death less than a year ago of Rev. A. F. Boutellier, pastor of the French Protestant Church, meant a great loss to the French Home, situated at 63 Clarendon Street. He was largely instrumental in establishing it and those interested in its welfare desire to raise a Memorial Fund of \$10,000 to buy a suitable house. Thus equipped there is every reason to believe that the work for which the home stands will go on successfully. It houses at small cost and assists to situations young French women, many of whom come as strangers to our city every year. Rev. Joshua Coit, Massachusetts Home Missionary Society, 14 Beacon Street, will receive any offerings to this worthy object.

The Y. W. C. A.'s Year

The Boston Young Women's Christian Association has had in its gymnasium since October, 1903, 1,162 pupils, more than 1,000 of whom at the present time come to the building 40 Berkeley Street twice each week for instruction. The ages range from six to sixty-five years.

The evening classes are the largest, composed principally of stenographers, typewriters, bookkeepers and those who are employed during the day. About three hundred married women, students and special teachers attend the day classes. The directors regret that the present accommodations are not sufficient to meet the demand, for every year three hundred and more would-be pupils have to be turned away.

The thirty-eighth anniversary of the association was observed March 9 by an evening meeting in Central Church. The report of the year's work in all departments emphasized still more strongly the need for more room, and as land is already secured it is hoped that money for a building will be pledged at once.

Notable Movements

An exchange of pulpits between Rev. Dr. Reuben Thomas and Rev. Dr. Howard Brown last Sunday morning gave the people of Harvard Church, Brookline, and King's Chapel an opportunity of hearing new voices proclaiming the gospel. The reports of both sermons as given in the newspapers show that they were as appropriate for an Orthodox as for a Unitarian pulpit. A shock of an earthquake was felt in Boston and Brookline about midnight of the same day, lasting several seconds. But few persons knew about it till they saw the Monday morning papers.

A Fraternal Service

Pilgrim Church, Dorchester, devoted the service of last Sunday evening to the Fraternal Association, as is the annual custom. The members occupied the center of the auditorium. An address by Rev. A. C. Dixon was heartily enjoyed. This association was organized in 1893 by Dr. W. H. Allbright, and has steadily grown, till it now includes 106 men of the church and congregation. Eight monthly meetings are held, each member paying fifty cents a month which, with the membership fee, constitutes a benefit fund.

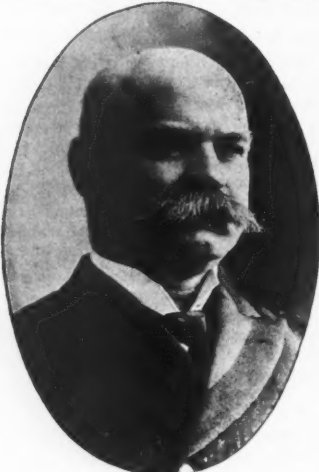
Canon Sanday has just led a successful fight at Oxford University to alter the present statute limiting examiners in the school of theology to priests of the Church of England.

From Pastorate to Secretaryship

Rev. Charles Addison Northrop, who leaves Norwich Town, Ct., to accept the new office of secretary of Systematic Benevolence for our six missionary societies, completes here a service of eighteen years, a term exceeded by only twenty-two Congregational pastors in the "land of steady habits."

The following, from the findings of the dismissing council, is so succinct that every word should be emphasized:

Not only has the work of this ancient church been wisely and vigorously administered, but the counsels of the association and the conference



REV. C. A. NORTHROP

have felt the influence of the wise and hearty co-operation of this brother. He could always be counted upon for warm sympathy, practical suggestion and active effort for all that promised good to the churches and to the neighborhood.

A graduate of Yale University in 1872, he taught three years in the University Grammar School of New York, and graduated from Union Seminary in 1878. Before his ministry in Norwich he held pastorates in Litchfield, Mich., Georgetown and Jewett City, Ct. His long term of service as registrar of the New London County Association has tended to bring about in this brotherhood increasing mutual understanding and sympathy. The societies are to be congratulated on having secured so many graces and acquisitions in one person.

F. S. H.

Both Sides the New York Central

Travelers who are occasionally whirled across the Empire State from Albany to Buffalo, seeing and hearing little of Congregationalism, have little idea of the quiet villages to the north and south of the Central where the Pilgrim polity maintains a sturdy, honest life. In some happy spots, like West Bloomfield and Honeoye, the old Congregational churches are still the only Protestant churches, gathering to their hospitable doors all sorts and conditions of belief. It requires rare men to conduct these churches, for the leaders must blend force and tact in no slight measure to make the Unitarian lion and the Methodist ram walk the same aisle in amiability. Still the feat has been accomplished and both people and pastor have been rewarded. West Bloomfield, Rev. N. W. Bates, gathered twenty-three to its membership last winter, and Honeoye, Rev. W. C. Burns, built a parsonage, organized a Woman's Association, and with its 200 members expects still greater things. Churchville, under the lead of Rev. A. T. Harrington, added twenty-five members last year. Rochester South, Rev. C. O. Eames, is the most aggressive of our churches in this territory. With a membership of about 300 it has an enthusiasm and a Sunday school that make it a growing force in the south part of the city. Fire destroyed the pretty little church at Reed Corners three months ago, but the people with undiminished faith are preparing to rebuild.

The bonds of fellowship are being knit constantly closer among our churches in this vicinity. An enthusiastic missionary rally on Feb. 23 brought representatives from five of the six churches invited to listen to the glowing words of the speakers and to eat the bread of the Canandaigua church. Things that eye hath not seen nor ear heard were seen and heard that day, and the end is not yet. The Spirit goes marching on to produce in time a genuine fellowship.

L. T. R.

Missouri

Consulting State Editors: Dr. C. H. Patton, St. Louis; Rev. H. P. Douglass, Springfield; Rev. J. P. O'Brien, Kansas City

In Kansas City

Kansas City, without booming, is spreading rapidly to the south and east. Congregationalism is moving with it and is entering upon a period of church building, while it seeks to increase and unify the membership of its seven churches.

Westminster has laid the foundation of its \$60,000 building, and workmen are busy with the superstructure. Dr. W. H. Black, president of the Missouri Valley College at Marshall, supplies during the search for a wise and able pastor.

Beacon Hill, which has been worshipping in a finely finished basement, is raising funds and expects to complete its building next summer.

Prospect Avenue, which has good congregations and made a net gain of thirty-nine members last year, has moved to a more commodious place of worship. Its new lot is about paid for, and it looks forward to its own church building and more rapid growth in one of the best parts of the city.

First stands in the heart of Kansas City, upon high ground. The streets are being cut down and the church faces the problem of readjusting its building and life to its down-town work. Audiences are increasing. The local Oratorical Society meets in the church. Miss Ella Burdett has been constituted assistant and visitor. The men of First Church have always held a large place in the life of the city. Mr. Henry M. Beardsley, president of the local Y. M. C. A., is a candidate for nomination on the Republican ticket for mayor. The only objection to him I have yet heard was made by an able lawyer, who remarked that the millennium had not yet come.

Clyde, while feeling the rapid movement of the city toward the South, is doing strong work and preparing to erect a new building, probably on Independence Avenue, not far from the present one. Dr. Bushnell has devoted Sunday evenings this year to strictly Biblical addresses, intended to teach and to inspire. Recently he conducted a week of special services, preaching on Telepathy and Revivals, Scientific Value of Prayer, How Faith Becomes the Life of the Soul, The Faith That Brings Healing, Spiritual Therapeutics, Adverse Suggestion the Soul's Upas Tree. The object was to set forth old truth in a new light and to use certain psychic phenomena to strengthen his presentation of the gospel.

Rev. C. T. Wheeler left the Tabernacle the first of the year to enter the evangelistic field, and Rev. F. L. Johnston of Mount Pleasant, Io., has just accepted a call to this church, to begin work about May 1. A man of fine character and address and a good preacher, he has done excellent work and the Tabernacle expects effective service and growth under his leadership. The first forward movement will be the erection of a parsonage next the church building on a vacant lot owned by the church.

Rev. A. E. Fraser of Coal Creek, Col., is at Ivanhoe Park and it is expected that he will remain. This field has large opportunity for service and reasonable prospect of growth. The building is too small and it is the purpose of the church and its friends to have it enlarged. An effort is being made to secure an addition to the church lot.

On March 8, a council embracing the Congregational churches of the city met with Olivet Church and, in view of the changed complexion of the district and a widely scattered membership, advised that the church transfer its property to the local Congregational Union and unite as a body with some other Congregational church. The council also advised that Sunday school and other mission work be carried on in that field as long as feasible.

As the city expands, other fields are opening, notably one on the central line and well to the south. Our hands are stayed by problems already before us and by the large decrease in the receipts of the Home Missionary Society. We cannot afford further expansion; still less can we afford not to grow with the growing city.

At the suggestion of Dr. J. W. Fifield, pastor of the First Congregational Church, the pastors of the Disciple, or Christian churches of Kansas City, were invited to meet with the Congregational pastors at their regular time and place—First Church, March 14. There was good attendance and a spirit of cordial goodfellowship. The addresses were excellent. Dr. Albert Bushnell set forth The Principles of Congregationalism, and Dr. Richardson, pastor of the leading church of the Christian Connexion, principles of that denomination. A devotional hour was conducted by Dr. Fifield, whose address pointed to the deeper spiritual life.

J. P. O'Brien

A St. Louis Pastor Goes to Ohio

The going of Rev. Jeremiah C. Cromer from St. Louis to Wellington, O., reminds the writer of an exciting contest at New Haven in the eighties, in which this genial and modest preacher of righteousness and new theology figured resplendently. A baseball game was on between the theologues and law students. The fate of a mighty struggle hung in the balance, when, with bases full, a young jurist pounded the ball into the far left field. Good for three bases at least, it looked. But Jere. Cromer's long right arm pulled it in and sent it flying back to the home plate and the day was won for theology. Ever since at Chicago, Owosso, Mich., and St. Louis he has been an agile and effective worker, sweet in spirit, but bold in holy war. Now it is the downing of a saloon in the neighborhood of his church; now the exposure of some social creed of race hatred and selfishness; now the putting aside of some formal and dead theological opinion. He has been pre-eminently the student and progressive thinker among us in the World's Fair City. Few men in city pastorates have maintained so successfully the habit of thorough study and untiring research. Lured by the opportunity to educate his children at Oberlin, he enriches the brotherhood in Ohio while he impoverishes that in St. Louis and deprives *The Congregationalist* of a good correspondent.

C. H. P.

The North and West

The churches in *St. Joseph* and *Sedalia* and throughout northern and western Missouri are in healthful condition. The Swedish church in *St. Joseph* has a new pastor, and the Tabernacle is preparing for an evangelistic campaign under Rev. C. T. Wheeler. *Sedalia* First is growing in confidence, enthusiasm and financial ability. Second is arranging to rebuild so as to materially change and improve its edifice. *Amity*, where Rev. J. P. Field remained throughout a memorable pastorate of thirty years, recently erected a parsonage while pastorless and now, under the leadership of Rev. G. W. Tingle, is doing the inconspicuous but necessary and effective work of a country church. At *Cameron* Rev. David R. Anderson has recently resigned. *Kidder Academy* is passing through one of the most prosperous years of its history. The endowment has reached \$13,000. The *Kidder* pastor, Rev. Henry Marshall, who came from Michigan last fall and who gives one Sunday per month to *Breckenridge*, is doing excellent work in the town and among the students. At *Bevier* the new church building, after heroic work, is about complete, and will be dedicated in April. *Eldon* has become the division point on the new Rock Island line from Kansas City to St. Louis, and the population has rapidly increased. The Congregational church has been supplied for some time by a neighboring Presbyterian minister. Three Sunday schools have been established near *Eldon* and, under the care of the Home Missionary Society, two at least may grow into churches. A student from Oberlin Seminary has recently been upon the field, captured the hearts of the people, and after graduation this spring will take up this work. A lot has also been secured for a parsonage. This student has declined a \$1200 field, though well able to meet its demands, and takes *Eldon* at about \$600 and parsonage.

The state at large is stirred by the campaign of Joseph W. Folk for nomination on the Democratic ticket for governor. He has the hearts of the people. A characteristic incident was reported in a recent daily. At West Plains, in the southern part of the state, an old-line Democrat placed his hand on Mr. Folk's head and exclaimed in tremulous tone, "My son, I hope God will give you strength to keep up this fight." The sentiment of the state as I come in touch with it justifies Abraham Lincoln's faith in the common man. Large numbers of Republicans will vote for Mr. Folk if they get the chance. If he is not nominated many Democrats will vote the Republican ticket. Every effort is being made by the machine to compass his defeat.

J. P. O'Brien

Mrs. William E. Dodge of New York city offers \$40,000 with which to build a Y. M. C. A. building at the University of Virginia, providing an endowment of \$20,000 is raised by friends of the institution.

Record of the Week

Calls

BARTLETT, ERNEST M., Kingston, Mass., to Lead, S. D.
 BISSELL, JONATHAN E., Granville, Ill., to Streator Accepts.
 BROWN, FRANK A., to remain another year at Springdale, Wn. Accepts.
 BURGESS, EDMUND J., Honor, Mich., to Hennessey, Okl.
 CASTOR, GEO. D., Yale Sem., not called to Second Ch., Stonington, Ct.
 CRESSMAN, ABRAM A., Grand Island, Neb., to Red Cloud; also to Farragut, Io. Accepts the latter and is at work.
 DARLING, MARION, recently of Detroit, Minn., accepts call to Sauk Center.
 EDWARDS, L. A., Winthrop, N. Y., to Madrid. Declines, and will remain a third year at Winthrop.
 FLOODY, ROBT J., to permanent pastorate of Immanuel Ch., Worcester, Mass., where he has served for a year.
 FRASER, ARTHUR E., Coal Creek, Col., to Ivanhoe Park Ch., Kansas City, Mo. Accepts.
 FULLER, EDGAR R., Bakersfield, Cal., serves also Oil Center, preaching there Sunday afternoons.
 HARBUTT, ROBT G., formerly of Free Ch., Deerling, Me., to Skowhegan. Declines.
 HARTWELL, ARTHUR E., to the joint pastorate of Falls Village and S. Canaan, Ct. Accepts.
 JOHNSTON, FRANK L., Mt. Pleasant, Io., accepts call to Tabernacle Ch., Kansas City, Mo.
 LINCOLN, HOWARD A., Andover Sem., to W. Newfield, Me. Accepts.
 LYMAN, EUGENE W., Carleton Coll., Northfield, Minn., to chair of systematic theology and apologetics in the Cong. Coll., Montreal. Accepts, to begin in September.
 MANWELL, A. P., Northbridge, Mass., to Canton.
 MCSKIMMING, DAVID W., Forest City, Io., to Enid, Okl.
 MEEKER, JACOB E., Oberlin Sem., to Eldon, Mo., giving a quarter of his time to new work at Meta. Accepts, beginning May 22.
 NEILAN, JOS. D., Chicago Sem., accepts call to superintendency of Church Extension Society, Seattle, Wn.
 PARSONS, JAS., Harlan, Io., accepts call to Owatonna, Minn.
 PATTERSON, TALMADGE M. (Bapt.), to Sullivan, N. H. Accepts.
 SHAW, WM. B., to remain a third year at Port Byron, Ill.
 SILCOX, J. B., Central Ch., Winnipeg, Man., accepts call to Plymouth Ch., Lansing, Mich.
 WASHBURN, CHAS. H., Maynard, Mass., accepts call to Trinity Ch., Neponset, Mass.
 WYATT, FRANCIS O., Plano, Ill., to Pullman, Wn. Accepts, to begin Aug. 1.

Ordinations and Installations

COOPER, HAROLD, o. Pond Creek, Okl., March 14.
 LYMAN, W. D., Whitman Coll., Walla Walla, Wn. Sermon, Rev. J. D. Jones; other parts, Rev. Messrs. J. C. George and H. P. James.
 PATTERSON, TALMADGE M., rec. p. Sullivan, N. H., March 10.

Resignations

ANDERSON, DAVID R., Cameron, Mo., after three years' service.
 BACON, WM. N., Bridport, Vt., after a pastorate of more than fourteen years.
 COOKMAN, ISAAC, Streator, Ill., after four years' service.
 CURTIS, WALTER R., Hubbardton, Vt., after four years' service.
 GALE, CLARENCE R., Plymouth Ch., Spokane, Wn., after three years' service, to take effect July 1.
 HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., after five years' service.
 HEDSTROM, JOHN H., Swedish Ch., St. Joseph, Mo., after four years' service.
 JOHNSTON, FRANK L., Mt. Pleasant, Io., after four years' service.
 MEARS, CHAS. L., Snohomish, Wn., after three years' service.
 ROBINSON, WM. A., First Ch., Middletown, N. Y., after 12 years' service of this church. He has completed 39 years in the ministry.
 ROBINSON, WM. H., Rosedale, Cal., after five years' service.
 SILCOX, J. B., Central Ch., Winnipeg, Man.
 WASHBURN, CHAS. H., Maynard, Mass., after five years' service.
 WILLIAMS, FANNIE B., Goltry, Okl., and becomes preceptress at Carrier Academy.
 WYATT, FRANCIS O., Plano, Ill., to take effect Aug. 1, after nearly five years' service.

Stated Supplies

ACHENBACH, S. T., Ursinus School of Theology, Philadelphia, Pa.; at Sherburne, Vt., for six months.

Licensed to Preach

SADLER, ALFRED J., Union Sem., by Hampshire East Association, Mass.

Churches Organized and Recognized

LONG BEACH, CAL., PLYMOUTH CH., rec. 8 March, 70 members.
 WALLULA, WN.

Suggestive Methods or Features

BROCKTON, MASS., *Porter*, Dr. A. W. Archibald. Printed application for membership, including 15 questions to be answered in writing and a brief form of confession to be signed. While this does not preclude examination by the standing committee, it materially shortens and simplifies it.
 BRUNSWICK, ME., *First*, Rev. H. A. Jump. Printed parish register, giving names and addresses. Rack in church vestibule to receive literature for free distribution. Pastor meets students on Sunday afternoons to discuss the Apostles' Creed.
 BUTTE, MONT., Rev. Colin MacPherson. Recent church organization was preceded by these uplifting agencies for reaching the young: Mission Sunday school, Endeavor Society, singing class, literary society, basket ball team.
 FOND DU LAC, WIS., Rev. J. H. Chandler. An address upon The American Board by Hon. J. M. Whitehead of Jonesville, a corporate member, was given at a Pleasant Sunday Afternoon Service under the auspices of the men of the church. It was attractively advertised in the papers beforehand. An audience largely composed of non-churchgoers was intensely interested.
 HAMILTON, MO., Rev. F. W. Heberlein. Weekly calendar helps to unify the congregation and the

service. Stereopticon recently installed attracts people, increases teaching power, and enhances the element of worship. Chorus choir, using professional and recessional, rounds out the services. Evening congregations nearly double the morning attendance.

JERSEY CITY, N. J., *Waverly*, Rev. H. A. M. Briggs. To emphasize the work of the Society in distinction from the church and to make it a prominent factor in the social life of church and community, a committee has been appointed to arrange six public meetings during the year, one to be a dinner. Programs will include musical and literary features, with discussion of current topics. Speakers for the spring meetings are: Prof. Kelly Miller of Howard University, Dr. Canfield of Columbia University, and Rev. Sarah A. Dixon, pastor at Tyngsboro, Mass.

WAITSFIELD, VT., Rev. J. R. Henderson. Union services of Methodists and Congregationalists the first Sunday evening of every month. Endeavorers gave a Sailors' Sea Breeze meeting, taking collection for seamen. Pastor has organized young people's club to meet weekly for Bible study and sociability.

Continued on page 450.

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Record of the Week

(Continued from page 449.)

Anniversaries

BOSTON, MASS., *Shawmut*.—Fifth of the pastorate of Dr. W. T. McElveen, March 17. A purse of \$300 in gold was presented him and Mrs. McElveen. The amount was afterward increased to nearly \$400.

CANFIELD, O., will celebrate its centennial April 27, inviting all former pastors and members.

PETERSBURG, NEB., Rev. J. M. Kokyer. Tenth, March 16.

Bequests and Other Gifts

CROYDON, N. H.—From the late Rev. Moses T. Runnels of Croydon and Newport, and Town Historian of Sanbornston, to the State Home Miss. Soc., \$100; American Board, \$100; Cong. Education Soc., \$91; American S. S. Union, \$100.

ELKHART, IND., Rev. A. U. Ogilvie. From the late Mrs. R. M. Kellogg, two blocks of buildings valued at \$55,000, to be deeded to the church; the revenue to be divided between the National Christian Temperance Society to aid in publishing a paper; the American Board, for the education of native children; and the church. This upon present returns, will give each beneficiary from \$900-\$1,000 yearly. Mrs. Kellogg left practically all of her estate of over \$100,000 for public purposes. The residue is to be used to establish technical schools in Michigan in towns of less than 4,000 people, provided the town raise an amount equal to the gift. The money is to be spent by the executor and the state commissioner of education.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 28, 10:30 A. M. Speaker, Rev. A. C. Dixon, D. D.; subject, The World's Debt to Plymouth Rock.

STEEPLE NORTH CONFERENCE, Winter Hill Church, Somerville, Mass., April 13.

INTERNATIONAL Y. M. C. A. CONVENTION, Buffalo, N. Y., May 11-15.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Me., June 15-22.

Deaths

CLARK—In Long Beach, Cal., Feb. 17, at the residence of her son-in-law, Rev. S. H. Wheeler, Mrs. Elvira Clark, widow of Rufus Clark, M. D., and mother of Rev. Albert W. Clark, D. D., missionary of the American Board, aged 83. For many years she was a most faithful member of the Congregational church in Georgia, Va.

JONES—In Claremont, Cal., Feb. 14, Rev. Henry White Jones, aged 74 yrs. A graduate of Amherst College, 1857, and Hartford Seminary, he held pastorates in Hadley, Ct., St. Johnsbury, Vt., Hingham and Swampscott, Mass., and Yacville, Cal. For the most ten years he has resided in Claremont, occasionally lecturing or preaching at Pomona College.

RICE—In Roxbury, Mass., March 8, James P. Rice, aged 72 yrs., 2 mos. For forty years a member of Shawmut Church.

WHITTEMORE—In Cambridge, suddenly, at the homestead on Harvard Street, Dana Hill, March 1, Sylvia H., widow of George W. Whittemore, and daughter of the late Josiah Richardson of Sudbury, aged 85 yrs., 3 mos.

DEACON CHARLES HOLMES

Feb. 10 the First Church of Georgetown, Mass., suffered a loss which it will not easily sustain in the death of Deacon Charles Holmes. He had been deacon of the church for more than twenty years, and was a man of sterling worth. He was one of the least ostentatious of men, making no parade of his religion, never seeking to force himself or his ideas upon others, but a man of genuine religious life. He was a Christian who kept counsel with himself and his God, having ideas which were precious to himself, and growing more tolerant with the years towards the views of others. He was a man of few words, of abiding strength of character, and highly respected by all who knew him. He had suffered crushing sorrow in life, but he received the cup and drank with patient faith and courage, and his departure was the steady and brave ascent of the soul to God. When a good man dies there is something beautiful in it, and the pain of the broken earthly ties is sanctified in the beauty and strength of Christian character that endures so well the last great test of man on earth. His faith and trust in God were clearer and richer to him at the last than they had ever been, and he was happily conscious that the Christian years had not been in vain, but they seemed to him to be freighted and ripe with the fruit of goodness.

He leaves a wife and three children, two sons and a daughter, and a daughter lost on earth, but gained to him now in heaven. His family has the deep and lasting sympathy of the entire community, and the church is reverently conscious of its loss.

MRS. FRANCES M. COUSENS

In Gorham, Me., on Feb. 17, Mrs. Frances M. Cousens passed from the earthly to the heavenly life.

Of few persons can it be so emphatically said that their departure made earth poorer and heaven richer. She was born March 5, 1822, in Waterford, Me., her father being Leander Gage, a physician, and her mother Ann Sargent. In their home the eight children learned to love what is best and truest in this life and the life to come. Frances, the second child, was married in June, 1850, to Humphrey Cousens, and they soon after took up their residence in Gorham.

Mrs. Cousens was a woman of remarkably fine mind. The best books were her dear companions. Her conversation upon any subject was rich in thought, and interesting to the most cultured hearer. Especially she deeply loved and studied the truths of the Bible, and imparted them in a delightful way to her pupils in the Sunday school. Her intellectual ability never pre-

vented her fidelity to the simplest daily duties. Her sweet, consistent womanliness showed itself in those gracious household ways which fill home with sunshine. In the language of one friend, "She loved everything that was good, and saw some good in everything and everybody." Like her divine Master, she esteemed it true honor to serve others. The good old word "neighbor" found in her a fine illustration. She was never too busy to minister to the sick and the dying, or to fulfill any duty for her church or her family. The cause of missions was dear to her heart, and all the progress of philanthropy in the world made her glad. Christian worship was a joy to her, and reverence for the house of God and for all sacred things was part of her very soul.

The last months of life brought much weariness and pain, by reason of a fall which broke her hip. But she was the same cheerful, patient, unselfish woman as in former years. During these days she learned many choice hymns, and repeated them to friends. No wonder that one who knew her well describes the sick room as full of the light and peace of heaven.

Her home was a charming type of many in the smaller towns of New England, where with but a moderate amount of this world's goods are found high ideals, choice culture, refinement, love of the best literature, and above all the spirit of Christ pervading the whole life. Such lives and homes as hers are the glory of our land, and their influence has gone out through all the earth.

H. B. H.

Thomas Hood



If everybody's humor were like his, nobody's humor would be bad; but, alas!

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Everybody that is bilious or constipated needs Hood's Pills, also.

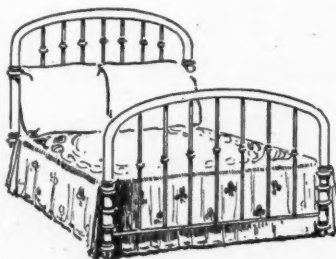
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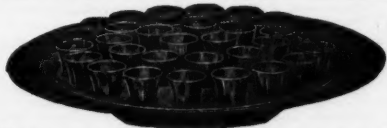
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The Tampa Case Once More

The final official action, it is hoped, has been taken in the controversy which has long disturbed the peace of the Congregational churches of Florida. Some months ago, as reported in *The Congregationalist*, Rev. F. M. Sprague of the First Church, Tampa, was tried by the Hampden Association of Massachusetts, to which he belongs, on charges preferred against him by the State Association of Florida, and was acquitted. Counter charges were then preferred against Superintendent Gale to the Home Missionary Society. These have been investigated by a committee of the society consisting of Rev. Messrs. F. L. Goodspeed, John De Pen, W. H. Holman, W. L. Phillips and Mr. E. P. Lyon. This committee was in session over 100 hours between Feb. 8 and 17. Messrs. Sprague and Gale with their witnesses were heard at length and voluminous documents to the number of 157 were examined, till both parties affirmed that they had introduced all the evidence they wished to offer.

The report of this special committee to the executive committee of the Home Missionary Society has now been made public. The committee, of course, was not called on to express its judgment of Mr. Sprague, who is pastor of a self-supporting church, but only of its representative, Superintendent Gale.

The churches which have stood with Mr. Gale in this unhappy controversy are all of them supported in part by the Home Missionary Society, and the judgment passed on the superintendent must be shared also by these churches and their pastors. The following extracts from its report convey the substance of its conclusions:

As to Mr. Gale's general administration in Florida, we are of the opinion that it has been honest, faithful, and in the main wise and successful; but we find cause for dissatisfaction with the conduct of affairs at Ybor City and West Tampa, and, in view of the necessity for retrenchment in our work, we recommend the discontinuance of both these stations. . . .

Superintendent Gale has been charged with serious transgressions of the law of common sense. The exaggerated reports of his actions which have been spread abroad have seriously injured the society. Our investigation shows that he has at times forgotten his position as our representative, or refused to be restrained by it. The fact of his enthusiastic support by the large majority of the ministers and churches on his field modifies, but does abate, the evil results of his too prominent appearance in ecclesiastical controversies. Perhaps the utmost care could not have prevented his course from seeming to commit the society as to matters of discipline and polity in regard to which the society has no right to assume any position whatsoever, but we are bound to say that such care does not seem to have been taken. Neither his words nor his acts have been as carefully guarded as they should have been. We are convinced, however, that the charges against him of falsehood, malicious slander, wrongful use of money and of his official position to bribe or coerce those under him into antagonism to Rev. Franklin M. Sprague are without foundation. Nothing brought out on the hearing has impeached in the slightest his honesty, integrity and Christian character. . . .

While we are persuaded that there has been nothing of malice or the spirit of the persecutor in Mr. Gale's attitude toward the Tampa church or its pastor, we deplore his conferences with the aggrieved parties in Tampa, his active participation in the various councils and trials which have marked the course of this unhappy controversy, and his intimate connection with the many reports and statements which have served to deepen dissension and estrangement. It is the policy of the Congregational Home Missionary Society not to engage in ecclesiastical controversies, and not to allow its representatives to do so; and we insist that so long as Mr. Gale continues to be our official representative in Florida, he scrupulously refrain from all ecclesiastical disputes and complications.

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We cater to ladies who are particular and who wish to be relieved of the usual dressmaking troubles. We keep no ready-made garments, but make everything to order. Our improved measurement diagram insures such perfect-fitting garments that our customers will find the purchase of their new Spring outfit a decided pleasure.

We carry in stock over 400 materials from which you may select. They are the choicest products of foreign and domestic mills, many of them being entirely new in weave and design.

If you wish something decidedly up-to-date, and entirely different from ready-made suits which are seen everywhere, we can be of service to you. We employ only skilled cutters and tailors and our garments are fashionably cut and made. There is an air that distinguishes them at once and you can always feel assured that you are wearing the latest style.

Should we send you anything that does not please you in every way, return it promptly and we will cheerfully refund your money.

Our Spring Catalogue illustrates:

Tailored Suits	\$8 to \$50
Handsome Skirts	\$4 to \$20
Etamine Costumes	\$10 to \$40
Mohair and Brilliantine Suits	\$8 to \$40
Mohair Skirts	\$4 to \$15
Spring Jackets	\$7 to \$30

Walking Suits and Skirts, Rainy-Day Suits, Travelling Dresses, Rain Coats, etc.

We do not carry Wash Goods nor make Silk Shirt-Waist Suits.

We pay express charges to any part of the United States.

Our Catalogue contains explicit directions for taking measurements correctly. Catalogue and a large assortment of samples will be sent free to any part of the United States. Ask for New Spring Catalogue No. 58. In requesting samples mention about the color you desire and we will send a full line of exactly what you wish.

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A Year in Alabama

BY REV. A. T. CLARKE, FORT PAYNE

Fifty-one of the ninety-one "white" churches reporting to the Year-Book have had accessions on confession of faith during the last year. Twenty home missionaries have served forty-seven churches, twenty of which have had revivals which have added about two hundred to their membership. Twelve months of general missionary service have also been rendered. Dr. W. H. Newton has proved rare fitness for this service, and has carried encouragement and strength to our cause throughout the state.

The point of special interest in the year's work is Birmingham, where a beginning has been made in Plymouth Church, with a small group of intelligent and purposeful men, prominent in the business circles of a city whose future importance can hardly be over-estimated. It is essential to lay good foundations here. Rev. A. S. Burrill, called to this work from North Conway, N. H., has revealed aptness of adaptation to new conditions which is delightful.

General conditions in Alabama are rapidly changing on account of (1) extensive lumbering operations; (2) the emigration of cotton growers in large numbers to Mississippi, Louisiana and Texas, especially the latter; (3) the development of many new settlements by Northern colonists; (4) the establishment of new mining and manufacturing centers. Thus different conditions are created which urgently demand Congregational missions.

Nine churches were organized in 1903. A few churches, which did promise well, have been so depleted by removals that they have been discontinued, while at other points calls for our help are multiplying. A large part of Alabama is missionary territory, and many urgent demands for our work cannot be met, for lack of money to support it. Much is due from Congregationalists, in co-operation with others, to establish and maintain religious institutions here. One of our missionaries went forty miles from home, was blessed with a wonderful revival in an isolated rural community, and organized a church ten miles from any other. Many thousands of acres, left by cotton growers for more favorable sections for their industry, have been bought by Northern syndicates, and are being transformed by Northern immigrants into plantations for vegetables and fruits, in which they are generally doing well; while many fields, heretofore occupied by Methodists and Baptists, are ready to unite in the Congregational way. We beg those in whose hearts the spirit of Christ abides to look this way occasionally when they give and when they pray.

A Cincinnati Letter

Revival services in three churches, *Storrs, Newport (Ky.)* and *North Fairmont* have borne rich fruitage. In the past nine months, sixty have united with *Storrs*, thirty-seven at the last communion, all but two on confession. The pastors, R. W. and Bertha J. Harris, conducted revival services for four consecutive weeks, assisted by Fred T. Gels, a young business man, as singing evangelist.

Continued on page 453.

For Safety

In the delicate process of feeding infants, Borden's Eagle Brand Condensed Milk is unexcelled except by good mother's milk, as it is rendered perfectly sterile in the process of preparation. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

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The True "Meneely Standard"
CHIMES, PEALS and BELLS
Best Quality ONLY. The OLD MENEELY

WORLD'S GREATEST BELL FOUNDRY
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ESTABLISHED 1837
THE E. W. VANDUSEN COMPANY
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OFFICE: 119 BROADWAY.

NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.	
Cash in Banks.....	\$427,048.49
Special Deposits in Trust Companies.....	545,527.84
Real Estate.....	1,595,592.06
United States Bonds.....	2,040,000.00
State and City Bonds.....	2,869,000.00
Railroad Bonds.....	1,375,430.00
Water and Gas Bonds and Stocks.....	519,000.00
Railroad Stocks.....	6,174,550.00
Bank and Trust Co. Stocks.....	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	112,750.00
Premiums uncollected and in hands of Agents.....	985,872.94
Interest due and accrued on 1st January, 1903.....	9,315.79
	\$17,108,835.12

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,986,973.00
Unpaid Losses.....	757,114.48
Unpaid Re-insurance, and other claims.....	853,008.90
Reserve for Taxes.....	75,000.00
Net Surplus.....	6,436,038.69
	\$17,108,835.12

Surplus as regards Policy-holders \$6,436,038.69
JOHN H. WASHURN, President.
ELBRIDGE C. SNOW, Vice-President.
FREDERIC C. BUSWELL, 2d Vice-Prest.
EMANUEL H. A. CORREA, 3d Vice-Prest.
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THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary; Rev. R. A. Beard, D. D., Congregational House, Boston, Eastern Representative.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Ave. and Twenty-second St., New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 163 La Salle St. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary. *Emeritus:* Charles E. Hope, Treasurer, 106 East 22nd St., New York, N. Y.; Rev. U. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday School papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscription lists for Ohio and all other States east should be sent to the Business Manager, J. H. Newbury, at Boston, and from the Interior and Western States to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL RELIEF FUND (care Trustees National Council). Helps needy Congregational ministers and widows and children of deceased ministers. Seeks permanent fund of \$1,000,000. Asks for annual offerings from churches, personal donations and bequests. Chairman, Rev. H. A. Simonson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave. and 22nd St., New York; Treas. Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.; Field Secretary, New England, Rev. Edward Hawes, D. D., Hartford, Ct.

BOSTON SEAMAN'S FRIEND SOCIETY, Incorporated 1828. President, Rev. Alexander McKendie, D. D., Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House.** Rev. F. E. Emrich, D. D., Secretary; Rev. Edwin B. Palmer, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.



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Church Furniture of all kinds

Grand Rapids School Furniture Works
Sales office, 22 W. 19th Street,
New York.

A Cincinnati Letter

[Continued from page 452.]

He is developing such talent as a speaker also that he will probably be licensed as a lay preacher by Miami Conference. With this in view, he is taking a special course in a pastors' training school.

This work of grace has been so quiet and deep as to warrant characterization as an "old time revival." The pastor writes: "We seem to have a new church. A spirit of earnestness and unity prevails. One hundred and fifty attended our annual business meeting. Other accessions are expected soon. Eight mothers presented themselves at the altar one evening. . . . Old quarrels are healed."

This work demonstrates that the financial problem of a church is fundamentally a spiritual problem. Four thousand dollars raised for home expenses by a mission church, composed entirely of wage-earners is a striking proof that church wealth is a question of spirit and not of pocket-book. The work at Newport is especially among young people and promises large results. The new pastor, Rev. L. W. Mahn, by evangelistic effort and spirit is bringing new life and courage to North Fairmont.

The Cincinnati Union met last with Walnut Hills church, 150 strong. The address on Federation was by Dr. William McKee, treasurer of the United Brethren Church Extension Society. Other representatives of the denomination were present.

Marion Lawrence of Toledo has been called into service by Presbyterians in a course of ten lectures on the Sunday school, speaking in the afternoon to the students of Lane Seminary and in the evening to the public at First Church, Walnut Hills.

Judge William H. Taft, Secretary of War, was welcomed to his native city recently by 250 representative citizens, who gave at St. Nicholas Hotel a banquet in his honor, for elaborateness and elegance unsurpassed in the history of the metropolis. The courage, independence, Christian principle and statesmanlike wisdom of his address on the Philippines won heartiest commendation even from men who differed with his views. D. M. F.

A Twentieth Anniversary in Haverhill, Mass.

Riverside Church, Rev. G. S. Gleason, pastor, observed its twentieth anniversary March 13. The pastor preached on The Mission of the Church, and historical addresses were given by various members. Dr. J. D. Kingsbury spoke on The Blessedness of Service. There seemed to be a spontaneous desire to complete the auditorium, and a movement to raise the money will probably be initiated at once.

Of the thirteen charter members, eight are still living. At first the church was financially weak, and was supported largely by the Mass. H. M. S. and neighboring churches. In 1892 it had attained sufficient strength and members to warrant the erection of a house of worship, though the auditorium was not completed. The community was then growing rapidly and business was flourishing. Then followed the financial reverses of the country, and the labor disasters of the city. But the church grew steadily in numbers and efficiency and soon became self-supporting. From the beginning it has shared its pastor with the parent church, the Fourth.

About \$20,000 have been expended, including \$1,500 for charities. About \$10,000 have been contributed from outside sources towards the support of the church and the erection of its house of worship. The property value of the church is about \$12,000, and it has a nominal debt of \$500. It hopes soon to complete its auditorium. One hundred and forty-seven members have been connected with the church, 74 on confession. During the present pastorate of over fifteen years 101 have united, 60 on confession. The present resident membership is about 75. The church is now thoroughly organized. The average attendance of its Sunday school is 125, and its Endeavor Society is the largest in the conference, numbering 150, including Juniors. Its charities are constantly increasing. J. D. D.

It is impossible that a Christian people should discriminate permanently against their own heroes for fear some persons should turn the study of them to account for sectarian ends.—President Faunce.



Invaluable for relieving Hoarseness or Loss of Voice, Coughs, Irritation or Soreness of the Throat. In boxes only. Avoid Imitations. *John A. Russell*

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(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Sunday Morning at Puritan

Omitting its latest two additions, Brooklyn Congregationalism has numerically three groups of churches: seven of from nearly 1,000 to nearly 2,500 members; seven with a membership of from 300 to 700; and seven of less than 250 members. Puritan is the oldest of the second group, celebrating this year its fortieth anniversary. With an attractive plant located on one of the best small parks of the borough, in a residence section largely of the well-to-do middle class, it is quietly reaching out into many homes of the vicinity.

I was surprised at the large proportion of young people present, though my visit was on a stormy morning. This feature is encouraged in two ways—by a brief wholesome talk from the pastor to the boys and girls, and by the awarding of prizes to Sunday school members most faithful in church attendance. The boys' and girls' branches of the young people's association, seated on either side the gallery, form an attentive part of the congregation.

Young people are also attracted to the Social Half Hour of Song which follows the evening service. Sociability, in fact, is a distinctive feature of this church. The people linger after both services and strangers are cordially welcomed. The three organizations of the church (the Men's League, Women's Guild and Young People's Association) are well calculated to further this end. A well-trained chorus choir also attracts many young people. One member of the church keeps an interesting chart of attendance at the morning

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Put on 36 lbs. by Food.

Feed a physician back to health and he gains an experience that he can use to benefit others. For this reason Grape-Nuts food is daily recommended to patients by hundreds of physicians who have cured themselves of stomach trouble. One doctor says:

"Although a physician and trying to aid and assist my fellow-beings to enjoy good health it must be admitted I formerly did not enjoy the best of health myself. In January, 1899, I only weighed 119 pounds. At this time I was living in the Ohio valley and began to think I had about seen my best days. One day about three years ago I had an opportunity to try Grape-Nuts food for my breakfast. I liked it so well that I ate three teaspoonfuls three times a day and have regularly used it up to the present time, and I now weigh 155, a gain of 36 pounds and enjoy the best of health.

"Not only has Grape-Nuts made this wonderful change in me but through it I have helped my friends; relatives and patients. The sustaining power of this food is simply wonderful.

"I have one patient who is a section hand on the C. & O. R. R. who eats nothing in the morning but four tablespoonfuls of Grape-Nuts and yet does his very hard work up to lunch time and enjoys the best of health and strength.

"I could name a great many cases like this and I still prescribe Grape-Nuts in my practice every day." Name given by Postum Co., Battle Creek, Mich.

Ask any physician about the scientific principles on which Grape-Nuts food is made. He'll tell you the principles are perfect.

Then a ten days' trial proves that the principles are carried out in the food ("all the good of the grain so treated that any one can digest it all.") Shown in renewed physical strength and brain energy.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

and evening services. This record of several years shows a present healthy condition.

The pastor, Rev. L. L. Taylor, a brother of Prof. Graham Taylor of Chicago and of Dr. Taylor of Rochester, preached a wholesome sermon looking forward to the April communion service. I was especially impressed with his manly appeal to men to be in evidence at such gatherings.

Two recent gifts were noted on the weekly calendar—a beautiful silver communion service for use in the homes of the sick and a fine bird's-eye view map of Palestine. At each entrance to the church appears the sign, easily read from the walk: "To the passerby: There is a welcome for you within; and a message."

Central's Jubilee Plans

Central is making elaborate preparations for its fiftieth anniversary, April 10-12. Dr. Cadman is chairman of the general committee and has efficient sub-chairmen. The desired Jubilee fund of \$50,000 is steadily approaching its mark. A review of the church's work, with a sketch of its pastor, will appear in our issue of April 9, and a report of the anniversary later.

Progress of Church Buildings

The new Broadway Tabernacle, corner of Broadway and 56th Street, is slowly nearing completion; but the date for its occupancy is not yet announced. North Church, on East 143d Street, near Willis Avenue, has substantial walls completed, and interior well begun. Park will break ground next month for a new structure, corner Eighth Avenue and Second Street, Brooklyn.

The Sunday Evening Problem

Rev. F. J. Lynch of Pilgrim seems to be successfully dealing with this problem. The first Sunday evening of each month he speaks on some popular theme, for example, The Attitude of Present Day Scientists to Christianity; on the third, he addresses young men and women; and on the remaining Sunday evenings has been lecturing on The Teachings of Jesus, following an outline successfully given in January at Atlanta University.

In this connection it is interesting to note the large evening audiences accorded Dr. Hillis at Plymouth—his course of sermons on Men of the Old Testament having been especially popular. A large number of the attendants are young men. Dr. Cadman also has large audiences at Central; and about a thousand working people gather every Sunday evening to hear Dr. Herald at Bethesda.

Phases of Russian and Japanese Life

Two features of the past week gave interesting insight into the life of these warring nations. At the Waldorf-Astoria an entertainment was given by a chorus of Russian singers, with addresses by a representative of the Russian ambassador and by Americans who have resided in St. Petersburg. The Teachers' College had an exhibit of materials from Japan, covering the school, home, military, religious and agricultural life.

In both countries many schools would compare favorably with our own. For example, the high school with 700 pupils in a Russian city was declared by an American educational representative equal to any in this country, while the exhibits of Japanese school work were characterized by neatness, artistic quality and general excellence. Japanese agricultural implements are still crude—for instance, there are no wagons or wheelbarrows. European dress for both men and women has been adopted in part in Japan, especially in government circles. One speaker learned from a member of the Russian government present at the councils in 1863, that the Russian fleet was sent here purely out of friendship for the United States, with instructions so to act in case of necessity. What impressed me most of all was that a representative American audience should manifest so pronounced sympathy with Russia. The Russian songs were strangely weird.

DIXON.

REWARD OF MERIT.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor,



and yet within one year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that today it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but every one familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitter of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.

PARKER'S HAIR BALSAM
 Cleanses and beautifies the hair.
 Promotes a luxuriant growth.
 Never fails to restore Gray Hair to its Youthful Color.
 Cures scalp diseases & hair falling.
 50c and \$1.00 at Druggists

Tangles

21. CHARADE

It looks TWO ONE in farthest east,
Extremely TWO, indeed;
Sharp blows are struck, or aimed, at least,
As any one may read.
While declarations are addressed,
Rash judgment to forestall,
And both the TOTAL powers protest,
They don't TWO ONE at all.

When Russia moans her late mishaps,
In leicle would melt,
To hear of such pernicious Japs,
Who hit below the belt;
Where combatants are so unlike,
We must allow for each;
Be sure those little men will strike
As high as they can reach!

M. C. S.

22. A WORCESTER ACADEMY DINNER

SOME NUTS
TO CRACK

1. Though a thorough musician, Louis Antoine Julien never was regarded a virtuoso up to the time of his death. (2 words.) 2. Madge, the kitchenmaid, at the Fairy's call, oped the pie with haste, and exclaimed: "Fi! Shoot such little birds! They aren't big enough to pick. Less often we have them the better." (3 words.) 3. Nero Astraeus, while excavating at El-Teran, unearthed greater treasures even than at Ur—keystones and capitals inscribed with mystic symbols. But unfortunately, one of the keystones quashed his foot so badly that on his return to Rome about

GRAND WIFE

The Kind Worth Having.

A well-known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself I have had a most interesting experience in my family for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him and the doctor became alarmed—was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills the doctor said.

"In a few days he would return to work still in that dull, chilly condition. He would drink coffee, coffee, coffee, 'for a stimulant' he would say (as he drank no liquor)."

"His condition gradually got worse instead of better until finally I made up my mind coffee had something to do with it so I bought a package of Postum without telling him, and made it according to directions. He drank it and seemed to like it so I continued to make it and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh, he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained ten pounds in ten days) I could not keep it a secret any longer and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either).

"Postum is a delightful drink made according to directions, I have found no better way as it is a rich golden brown when cream is added.

"I forgot to say husband's eyes are as strong as they ever were, he is well and hearty, does not sit around the stove chilled all the time as he did before." Name given by Postum Co., Battle Creek, Mich.

Coffee poison causes eye trouble in many cases as well as other ills, and is never suspected. A ten days' trial proves things you will never forget.

Look in each package for the famous little book, "The Road to Wellville."

Christmas he determined to retire from the service. When the Emperor asked him his reason he presented to the gaze of the despot a toe so damaged that the emperor at once called in his Hindoo physician, a member of the Brahmo-Somaj. Ell-yard in hand, this grave quack measured off about a rod of sticky fly paper and wound the patient's foot in it. "This remedy," said he, "isn't calculated to add to your joys terrestrial; but after a week or so if it doesn't seem to have fallen pat, tie some pink ribbon on, soaked in turpentine, and set fire to it." (8 words.) 4. "Yes," said the surgeon, as he undid the parcel, "erysipelas is one of the worst maladies a lad can have." (2 words.) 5. Fifty years ago a Northerner had to keep pretty mum in certain parts of the South—Mississippi especially—in regard to his views on State Rights. (2 words.) 6. Speaking of Mississippi—cereals grow so luxuriantly there that the yield from a single acre amounts frequently to a thousand bushels; and as for "t'bac-y," it would take all the arithmetic a Kentucky colonel could muster to figure out the number of quids raised on a square rod. (3 words.) 7. It is said that Elder Knapp, less familiarly spoken of now-a-days as the Reverend Jacob Knapp, was so moved by music that he often in the midst of a solo ran gesticulating to the singers' seats and stood there in open-mouthed wonder. (2 words.) 8. Sinbad the Sailor had the jims-jams. As soon as he had managed to beat the roc off, eels wriggled out of the water into his boots. Then the tune he set up would have astonished a music-rack. Erstwhile the roc had terrified him; but the vision of eels made him yell like a whole tribe of Apaches executing a war dance. (3 words.)

A. E. B.

23. ANAGRAM

All the great fast sailing ships
That skim Atlantic gaily
This old "CLAM BARGE" can eclipse
By crossing ocean daily.

ANSWERS

18. Fog.
19. 1. Oberlin, Berlin. 2. Kiowa, Iowa. 3. Carson, arson. 4. Staunton, Taunton. 5. Yoakum, oakum. 6. Fox, ox.
20. Robin Goodfellow.

Excellent recent solutions are acknowledged from: Mrs. E. E. Cole, Boston, Mass., to 15, 16, 17; Riverside, Medford, Mass., 16; Mrs. M. P. Plumer, Newbury, Mass., 15, 16; S. P. R. Chelsea, Mass., 15, 16, 17; D. F. K., Salem, Mass., 16, 17; and from Frederick L. Peck (aged 12), Kensington, Ct., the neatest and most attractive list of the birds of 16.

From New Hampshire's Capital

The March communion at South Church was made memorable by the accession of twenty-one members, sixteen on confession—the largest addition at one time for many years. First Church received eight at the March communion, on confession. The Advent, Methodist and Free Baptist also received several each. It is estimated that one hundred or more will be added to the several churches as a result of the Sayford meetings, nearly all young people. It is a source of regret that no mature men and women were included in the harvesting.

At the late annual meeting South Church introduced a new office, that of deacon *emeritus*, and worthily filled it by the election of the veteran octogenarian, Dea. John Kimball, lately resigned after many years of faithful service. During Lent season the pastor is preaching a series of sermons, after an Introductory on Creeds, on the fundamental affirmations of faith expressed in the Apostles' Creed. The services are largely attended. The Business Men's Conference, which has held sessions during the Sunday school hour for the past two or three winters, has been changed to a Men's Federation to hold three meetings during the year for social and literary purposes, the last one with Albert E. Pillsbury of Boston as speaker. The organization has a membership of more than one hundred.

N. F. C.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere
have been cured by us. Treatment can be taken at home.
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

Cures Rheumatic



and gouty aches
and pains.

Expels excess
of uric acid.

Sold on its merits
for 60 years.

Contains no narcotics or heart depressants, but in a simple, natural and pleasant way carries off rheumatic and gouty poisons from the blood by a gentle but efficient action on the pores, kidneys and bowels. Cannot harm—can't help but help. A postal will bring pamphlet. At druggists, 50c. & 50c. or by mail from THE TARRANT CO., 21 Jay St., New York.

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